
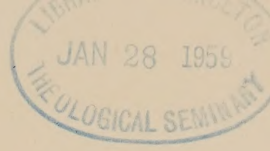


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History of the United Missionary Church

by

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History of the
United Methodist Church

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*“Having therefore obtained help of God,
we continue unto this day . . .” (Acts 26:22)*

Preface

Members of the United Missionary Church have been far more concerned about a life of service than the recording of their beneficent deeds. Not only is this true of the early years of the denomination, but of the present century as well. For this reason the task of the historian is made more difficult as his sources of original materials are quite limited.

The writer has found the old issues of the *Gospel Banner*, of which he has almost a complete file, to be of inestimable value in the preparation of this history. Without their help this book could not have been written. The journals containing the minutes of the various conferences, both general and district, also have been of considerable assistance.

Special mention must be made of the earlier history published in 1920. The work of several authors, with Dr. J. A. Huffman as editor-in-chief, it was written while the founders of the Church and many of the early Church Fathers were still living. It contains much information concerning the pioneer days of the denomination that is still of considerable value to the student of today.

So tremendous has been the development of the Church, however, during the past twenty-five years, that a new history long has been overdue. Thus it was that the Publications Board decided to publish a new book in 1958 in commemoration of our seventy-fifth anniversary as a denomination.

The author has been happy to serve the United Missionary Church in the carrying out of this assignment, although it naturally has involved a considerable amount of time and labor. Often as we wrote we were challenged by the life of some minister or layman as, in spite of trials and disappointments, he labored zealously for Christ and the Church. More than once we have bowed our head and asked God to help us serve our generation as faithfully as they did theirs.

It has been our aim to be historically accurate in every detail, providing a text that will meet the needs of the student. At the same time we have sought to present these facts in such an interesting fashion that they will appeal to the average reader as well. We trust that to some extent we have succeeded.

We wish to acknowledge our indebtedness to the scores of people who provided us with information, checked various chapters, and otherwise assisted in the writing of the book. Special thanks are due the following for having gone over the entire volume in manuscript form: Rev. K. E. Geiger, General Superintendent; Rev. R. P. Pannabecker, Chairman of the Publications Board; Dr. J. A. Huffman, author and historian; and Rev. R. P. Ditmer. To these persons, and others, we are deeply indebted and hereby express our sincere appreciation.

It is our prayer that this account of the workings of the Holy Spirit in this particular branch of the Christian Church will both inspire and challenge the reader and prove a blessing to the present generation. We believe the United Missionary Church has been brought into existence for just such a time as this. It has had a wonderful past, but its best days are still ahead.

EVEREK R. STORMS

Kitchener, Ontario,
May 8, 1958

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PART I

THE HISTORICAL
BACKGROUND

The Anabaptists

I. THE REFORMATION

Of the various religious groups that developed during the days of the Protestant Reformation in the sixteenth century, one of the most important was that of the Anabaptists or Mennonites. The movement began when it became evident that none of the great reformers were going to organize churches along New Testament lines, but merely introduce certain improvements in the Roman Catholic Church.

Both Martin Luther, founder of the Lutheran Church, and Ulrich Zwingli, founder of the Reformed Church, preached justification by faith, and denounced the distinctive Catholic doctrines of purgatory, penances, the mass, worship of the saints and the virgin Mary, etc. But there were many persons in Central Europe who felt that they had not gone far enough in their reforms, and that the reformation which had been inaugurated was not thorough enough.

The objections centered in the matter of the union of Church and State. Both Luther and Zwingli (as did also the later reformers, Calvin and Knox) had determined no separation would be allowed, and they vehemently opposed any move in this direction.

On the other hand, there were many who believed that every Christian should have complete liberty of conscience, with the right to interpret the Bible for himself, and that no government or ruler ought to tell a man what he should believe. It was their conviction that the State was exceeding its authority when it interfered in matters of religion, permitting only certain teachings and prohibiting others. In questions of faith they felt they were responsible not to any temporal authority but to God alone. Having had a taste of Christian liberty, they were unwilling to again bear any yoke of bondage which might be imposed by the State.

At first these people were known by their enemies as Anabaptists, a name which means "Rebaptizers." They rejected infant baptism,

since it was not taught in the Bible, and claimed that unbaptized babies were not damned. They denied that baptism of itself had any saving value, and asserted that a man was not a real Christian if his only evidence was that he had once been baptized. When he was converted they rebaptized him claiming that his baptism as an infant was of no avail.

2. START OF THE MENNONITE CHURCH

The world's first official Anabaptist congregation (later known as Mennonite) was organized at Zurich, Switzerland, under the leadership of Conrad Grebel and Felix Mantz. The former was a son of one of the Zurich city councillors, the latter a former Catholic priest. Both had been converted through the writings of the Swiss reformer, Zwingli, and were for some time his enthusiastic followers.

Grebel and Mantz soon realized, however, that if the Christian Church were to have a true reformation, it would have to return to New Testament practices completely, and this Zwingli seemed unwilling to do. Accordingly in 1525 they and their followers organized themselves into a new congregation, which in a short time numbered about two hundred members. Acknowledging the Scriptures as their sole authority, they insisted that a reformation could be accomplished only by people being personally converted to God.

3. SPREAD OF THE CHURCH

The new group spread rapidly throughout Switzerland. Within three months of the opening of the first church in Zurich, the church in St. Gall numbered over five hundred members, the new faith nearly emptying the Catholic churches. At Appenzell a flourishing congregation of fifteen hundred developed within a matter of weeks. But, as was the case with the Apostolic Church, the rapid growth was soon followed by persecution—and that, not so much by Roman Catholics as by Protestants.

Grebel and Mantz and other leaders were imprisoned, and the meetings of their followers were strictly forbidden. When these measures proved fruitless a decree was passed in Zurich the next year (1526) that all Anabaptists who refused to return to the State Church (the Reformed Church) were to be thrown into the Tower "to die and to rot." Those who would promise to adhere to the State Church, but would again be found to hold Anabaptist beliefs, were to be "drowned

without mercy." Zwingli was determined that everybody in Switzerland would belong to the Reformed Church and that no independent Church would be permitted.

To Felix Mantz goes the glory and honor of being the first Mennonite martyr. In 1527, after serving the church in Zurich for only two short years, he was drowned in a river near the city.

Accompanied by a minister of the Reformed Church, he walked along the street to the river, preaching to the people as he went. The minister urged Mantz to recant, but his mother and brothers encouraged him to remain faithful. After being bound hand and foot with his head between his knees so as to prevent any possibility of escape from the water, he was thrown into the Limmat River, his last words being, "Father, into Thy hands I commit my spirit." He had become the first in a long line of martyrs who preferred to die rather than give up their faith.

Altogether twelve Anabaptists or Mennonites were put to death in Zurich by drowning. In a short time thirty-four more were executed in the surrounding country. Conrad Grebel himself, who with Mantz had organized the first church, died in prison. Soon persecution broke out all over Switzerland with the result that many Christians fled northward into Germany spreading the principles of New Testament Christianity as they went.

But the blood of the martyrs has always been the seed of the Church, and within a very few years the young movement had spread from Switzerland into Germany, Austria, and the Netherlands. Most of the large cities in Central Europe contained one or more Mennonite congregations, many of the people being eager to accept their positive teaching. Disappointed with the failure of the State Churches to bring about a genuine reformation, they welcomed the Anabaptist preachers as they traveled through the land like the itinerant Methodists of a later date.

4. PERSECUTION

With the numerical increase of the Church, persecution was multiplied many times. The civil authorities seemed determined to stamp out the movement whose success would mean, not only the abandonment of Roman Catholicism, but also of Protestant state-churchism.

Reliable records for the period are scarce, for the writings of the

early Mennonite leaders were everywhere confiscated and destroyed, so fierce was the persecution to which they were subjected. Referring to their treatment in Southern Germany, the Catholic historian, Cornelius, says: "The blood of these poor people flowed like water. But hundreds of them, of all ages and both sexes, suffered the pangs of torture without a murmur, despising to save their lives by recantation, and went to the place of execution joyfully and singing psalms."¹

It is impossible to ascertain even the approximate number that perished, for, wherever they were found, Mennonites had to pay the extreme price for their faith. Thousands were executed or burned at the stake, while many more were killed by the soldiers. They were thrown into rivers and lakes, beheaded or buried alive, or left to rot in prison.

The dawn of religious freedom was still a long way in the future. All men were considered members by birth of two powerful organizations—the one civil, the other ecclesiastical: the State and the Church. Disloyalty to the former was considered treason; to the latter, heresy—and both were punishable by death. The world was not yet ready for a democracy either in politics or religion.

Typical of the fate of the Anabaptists of this period is that of Michael Sattler. Originally a Roman Catholic monk, he had served as prior in charge of a monastery in the Black Forest of Southern Germany. Not only was he well educated, being familiar with the Scriptures in their original tongues, but he also possessed a very attractive personality. Following his conversion he became one of the Anabaptist leaders and was author of the first Mennonite Confession of Faith.

In 1527 while engaged in evangelistic work, Sattler was apprehended and tried in Rotenburg, Germany. He was charged with leaving his order as a monk and getting married, and with preaching against infant baptism, communion of "one kind," the worship of Mary and the saints, going to war, the swearing of oaths, and the sacrament of extreme unction. The court decreed that the executioner was to "cut out his tongue, then throw him upon a wagon, and there tear his body twice with red hot tongs."² This order having been carried out literally, Sattler was burned at the stake, his wife and his sisters were drowned, and his brothers were executed.

1. Horsch: "History of Christianity," p. 251.

2. Van Braght: "Martyrs Mirror," p. 416-418.

The persecution was so strong that in five years, that is, by 1530, those Anabaptists who did succeed in escaping with their lives, were as sheep without shepherds. Although their first congregations were all in the large cities, the intense persecutions caused them to forsake the urban districts and go under cover. For the sake of safety they sought remote rural places and mountain hideouts, often holding their meetings secretly at night in barns, in the mountains, or in the woods.

5. ANABAPTIST PRINCIPLES

But the blood of the martyrs was not shed in vain. They died, but their principles lived. American churches, particularly, owe more to these men than is generally realized today. While Protestantism was a political as well as a spiritual reformation, the Anabaptist movement was wholly a spiritual one.

These people were the first in modern times to preach and practice religious toleration, separation of Church and State, and democracy in church government. They were the first, too, to advocate universal peace.

To their credit it must also be said that they were the best living people of their day. In many parts of Central Europe moral conditions among members of the State Churches were actually worse for some time following the Reformation than before it. But the Anabaptists, from their very beginning, stressed that right doctrine was not enough: a man must renounce his sins and live a pure life consistent with his testimony as a Christian.

The early Mennonite movement was strongly evangelistic and missionary. Great emphasis was placed upon personal conversions and living a holy life separate from the world. "To these prophets of a new world order the Bible was their sole source of spiritual authority, the Apostolic Church was their model, and the Sermon on the Mount quite literally interpreted their social and religious program. No other people during the Reformation period knew the contents of the Bible as did the Anabaptists."³

Unlike the State Churches, they were more concerned about holy living than with speculative questions of theology. Considering themselves citizens of another world rather than of this earth, they refused to hold political offices, take an oath, or participate in war.

3. Smith: "The Story of the Mennonites," p. 29.

In church government they were both congregational and democratic. The first leaders were well educated, many of them being university graduates or former Catholic priests; but following the persecution when most of these lost their lives, the Anabaptists had few trained leaders. Each congregation chose, often by lot, one of its own members to be its minister.

The services themselves were quite simple, without form or ritual. They would sing hymns, some of them composed by their martyred brethren. The following, part of a hymn written by Leonhard Schiemer of Austria, is an example:

“Thine holy place they have destroyed,
Thine altar overthrown,
And, reaching forth their bloody hands,
Have foully slain Thine own;
And we alone, a little flock,
The few who still remain,
Are exiles wandering through the land
In sorrow and in pain.”

This hymn was later included in the “Ausbund,” a Mennonite song book first published in Switzerland in 1564 and now the world’s oldest hymn book still in use today.

In addition to singing hymns the Anabaptists would read the Word of God, also letters from their fellow Christians, many of them being written from behind prison walls. They would testify and exhort one another to remain faithful in spite of the fiery trial that had come upon them. They would pray earnestly that Christ would soon come and deliver them out of their sufferings. Finally, when they would depart, they would often vow anew to remain true till death.

“Faith of our fathers! Living still
In spite of dungeon, fire, and sword,
Oh, how our hearts beat high with joy
Whene’er we hear that glorious word!
Faith of our fathers, holy faith—
We will be true to thee till death!”

CHAPTER 2

Menno Simons

1. MENNO THE PRIEST

So strong was the persecution to which the Anabaptists were subjected that they were unable to fully organize themselves as a denomination. Within five years (by 1530) all their main leaders had been killed and the movement was apparently crushed for the time being. It was at this time, when the members were as sheep without a shepherd, that the man after whom the Church came to be known, appeared on the scene.

Menno Simons was born in 1496 near the North Sea in the little Dutch village of Witmarsum. Little is known of his early life, but in his youth he decided to train for the Catholic priesthood and entered a monastery. Here he studied Latin and the writings of the Church Fathers but never read the Bible.

In 1524, at the age of twenty-eight, Menno was appointed priest in a neighboring parish. Officially he spent his time in praying, listening to confessions, baptizing babies, conducting mass, and general church duties. He later acknowledged, however, that a great deal of his time was devoted to playing cards, drinking, and "all manner of frivolous diversions."

2. MENNO'S CONVERSION

Menno Simons is not to be unduly censored for not taking his priestly duties more seriously, for he was but conducting himself like all the other Catholic priests of his time. Nevertheless he was unlike them in one important respect: he seemed to have a tender conscience and an open heart and mind.

One day while he was celebrating the mass during his first year as a priest, the thought came to him that the bread and wine which he was handling, could not possibly be the flesh and blood of Jesus Christ. Thinking the suggestion must have come from the devil, he tried to dismiss it from his mind, but without success.

Then followed a period of worry and great anxiety during which he several times confessed his "sin" and prayed much about it. At length, in desperation, he decided to turn to the New Testament—a tremendous decision that eventually led to his leaving the Roman Catholic Church. In the Scriptures, however, he found relief for his conscience although his faith in his Church was greatly shaken when he discovered that the Bible did not confirm what he had been taught in his student days in the monastery. Some books by Martin Luther, which he read soon afterwards, deeply impressed him with the conviction that in matters of faith God's Word should be the final authority.

A few years later, in 1531, Menno was led to doubt another of the cardinal doctrines of the Catholic Church. Hearing of a man who was rebaptized because he had come to believe his baptism as an infant was of no avail, Menno determined to make a study of the whole question of baptism. Great was his astonishment when he could find nothing in the whole New Testament to support the idea of infant baptism. In view of this, he was further amazed to discover that both Luther and Zwingli tried to justify the doctrine.

Menno was now convinced that his Church was wrong on two important matters. For some time he apparently lived a double life, believing one thing and practicing another. Eventually, though, after a great inward struggle, he was converted in 1535 and found the peace which he had craved so long.

For almost a year the converted priest remained in the Church, actually preaching evangelical doctrines from a Catholic pulpit! But such conditions could not continue indefinitely, one thing led to another, and early in 1536 he publicly renounced the Roman Catholic Church. Joining the Anabaptists, he was shortly afterwards baptized, and a few months later was ordained as one of their ministers.

3. MENNONITE LEADER

The Anabaptists were not long in recognizing Menno's outstanding talents and abilities and soon offered him the leadership of the movement. He became, not the founder of a new denomination, but the leader of many scattered congregations of believers already existing. So successful was he in this respect and so prominent did he become that the name Mennonite gradually replaced that of Anabaptist.

The converted priest could not have tackled a more difficult assign-

ment for his Lord and Master, than when he accepted the leadership of the hated and despised Anabaptists. By way of comparison it might be pointed out that neither Luther nor Zwingli nor Calvin made any personal sacrifice in the work they undertook. "They never left the Church; rather they transformed the machinery and remained at the head of it. They never renounced fat salaries and positions of ease; they were never despised, but on the contrary highly honored by rulers, both state and church. Menno Simons on the other hand, deliberately chose the way of the cross. For the rest of his days he remained an outlaw, and with his wife and children a wanderer upon the face of the earth, a reward upon his head."¹

While Luther and Zwingli timed and modified their programs to secure political protection, the Mennonites, under Menno Simons, went bravely ahead and organized a Church along New Testament lines. To do this they were willing to part with possessions, friends, family, and even life itself. It is a remarkable fact that the State Churches of Europe, throughout all the turbulent times of the sixteenth century, can point to only a very few martyrs, whereas among the Mennonites they were numbered by the thousands.

Like his predecessors, Menno led the life of an evangelist or missionary. He traveled from place to place, amid undescribable difficulties, preaching the gospel, strengthening the brethren, baptizing new converts, writing books, ordaining other ministers, and organizing new congregations.

In 1542 Emperor Charles V, alarmed at his increasing success, issued an imperial edict against him. It stated that no one was "to receive Menno Simons into his house or on his property, or to give him shelter or food or drink, or to accord him any favor or help, or to speak or converse with him, or to accept or keep in possession any of the books published by Menno, or any other books that he may publish at any future time—all on penalty of punishment on life and property, as heretics."²

A reward of one hundred gulden—the annual salary of a priest in those parts—was promised for his apprehension. To make his capture easier, a description of Menno was nailed to the church doors. That he

1. Smith: "The Story of the Mennonites," p. 99.

2. For complete text of the edict see Wenger; "Glimpses of Mennonite History and Doctrine," p. 78-79.

was not captured, and that he escaped the dangers which befell him year after year, seems almost miraculous.

Those who were bold enough to give assistance to Menno or his family in any way, were punished severely if discovered. One man had his four houses confiscated because he had rented one of them for a short time to the evangelist's sick wife and children. At Leuwarden a man was slowly tortured to death because he had given lodging to Menno. Two others met the same fate for printing his writings.

With these things in mind, Menno's words have meaning in them when he says: "He who purchased me with the blood of His love, and called me, who am unworthy, to His service, knows me and knows that I seek not wealth, nor possessions, nor luxury, nor ease, but only the praise of the Lord, my salvation, and the salvation of many souls.

"For this, I and my poor wife and children have for eighteen years endured extreme anxiety, oppression, affliction, misery, and persecution; and at the peril of my life have been compelled everywhere to live in fear and seclusion. Yea, while the state ministers repose on beds of ease and soft pillows, we generally have to hide ourselves in secluded corners. While they appear at weddings and banquets with great pomp, with pipe and lute, we must be on guard when the dogs bark lest the captors be at hand.

"Whilst they are saluted as doctors, lords, and teachers by everyone, we have to hear that we are Anabaptists, hedge preachers, deceivers and heretics, and must be saluted in the name of the devil. In short, while they are gloriously rewarded for their services with large incomes and easy times, our recompence and portion must be fire, sword, and death."³

Menno was spared to work for his Lord for twenty-five years. He died in 1561 at the age of sixty-five. He had labored extensively throughout Northern Germany and the Netherlands. In many sections of the latter country, at the time of his death, Mennonites were the largest evangelical party.

4. MENNO'S IMPORTANCE

Although he was not the founder of the Mennonite Church, Menno Simons was undoubtedly the most outstanding figure that the Church

3. Horsch: "Menno Simons," p. 72.

has known. To a large extent this pre-eminence is due to his literary efforts, for he was a voluminous writer, his most important books being translated from Dutch into German at a very early date. But he was also no mean preacher, and, unlike some of the other Anabaptist leaders, he was no extremist, but most practical and sane in all his preaching, continually emphasizing holiness of life.

His concern for his Church is shown in a letter written to his brother-in-law: "If only I could be with you even half a day and tell you something of my sorrow, my grief and heartache, and of the heavy burden which I carry for the future of the Church. . . . There is nothing on earth that I love so much as the Church."

It is true that Menno's part in the church history of the sixteenth century was not as conspicuous as that of Luther, Zwingli, or Calvin; but he does deserve greater recognition than what has been given him by some historians. In many ways he was generations ahead of the other reformers—in his teachings on religious liberty, the separation of Church and State, and the desirability of universal peace. He alone interpreted the Great Commission to be valid for all time.

Following Menno's death numerous hero stories arose, the veracity of which are generally questioned today. On one occasion it was reported a minister was denouncing him from the pulpit when he suddenly fell over dead. His death might have been the result of perfectly natural causes, however, rather than due to the wrath of a displeased God.

In another instance a certain man who had promised to turn Menno over to the officers, met him unexpectedly in a canal when he passed by in a small boat. When the traitor went to betray him, he found himself tongue-tied and unable to utter a word to the officer until it was too late.

Whether these and other stories or traditions are to be believed or not, is not too important. They do tell us one thing, however: that Menno was held in the highest reverence, for legends only gather around the names of the greatest. It is only the loftiest mountains to which the mists most densely cling.

CHAPTER 3

The Mennonites

I. THE MENNONITES IN EUROPE

As has already been pointed out, from the very beginning the history of the Mennonite Church was associated with persecution. Especially was this true during the sixteenth century, and to a lesser degree in the seventeenth.

In Switzerland where they had originated in 1525, the record of their persecutions was practically without parallel in Europe before the dawn of Communism. They were not allowed to practice their own religion, and were commanded to attend the State Church, have their children baptized, and be married by the State clergy.

Fines and imprisonments followed their refusal to comply with these demands, their property was confiscated, and their children declared illegitimate. At least forty suffered the extreme penalty in the canton of Bern alone. The last Mennonite martyr in Switzerland was put to death in Zurich in 1614, but it was not until two centuries later (1815) that Mennonites were granted complete religious liberty with full rights of citizenship.

In the Netherlands they were subjected to the most severe persecution by both the Emperor Charles V and his son Philip. During the sixty-six years between 1531, when the first Mennonite was executed, and 1597, when religious toleration was finally granted, there were no less than two thousand martyrs in the country, three-quarters of them being Mennonites. This far exceeded the number of martyrs in any of the State churches of the sixteenth century, a period that even included all those who were put to death by the infamous Bloody Mary of England.

William of Orange established religious freedom in 1597, but for almost another two hundred years Mennonites were still compelled to pay taxes to help support the State Church, and were subject to many restrictions. They could not build their churches on the main streets, and their marriages had to be confirmed by the State Church.

During this period two important publications appeared among the Dutch Mennonites. In 1660 Van Braght published his famous "Martyrs' Mirror," a monumental collection of martyr stories of all ages with special mention being made of the Mennonites. The so-called "Biestkins Bible," published by Niklaus Biestkins, was the first Dutch Bible to introduce paragraph divisions in the text and ran through more than fifty reprintings.

It might also be pointed out that Dutch Mennonites ranked far above the rest of their countrymen in literacy. Since they depended entirely upon the Bible for their religious faith, rather than relying on some priest, it was naturally most essential that they first learned how to read.

In Germany, too, the Mennonites were bitterly oppressed. In 1540 an edict was issued at Innsbruck promising one hundred gulden for the delivery of a Mennonite pastor if alive, fifty if dead; and ten for an ordinary member. It was not until after the Napoleonic wars that they were accorded the same rights as those enjoyed by the major denominations.

2. THE BEGINNINGS IN AMERICA

The fierce persecution to which the Mennonites were subjected throughout Central Europe, resulted in many of them leaving their native land in search of a country where they would be free to worship God according to the dictates of their conscience. Many of the Dutch migrated to Danzig, Poland, and East Prussia. Two centuries later two-thirds of these left Prussia because of limitations placed on their religious liberties, and moved to the Ukraine.

No other group of people has followed more literally the Saviour's injunction to His disciples: "When they persecute you in this city, flee ye into another."

In 1683, upon the invitation of William Penn, thirteen Mennonite and Quaker families of Dutch descent emigrated from Germany and founded the town of Germantown, Pennsylvania, now part of the city of Philadelphia. This was not only the cradle of the Mennonite Church in America, but also the first German settlement in the United States.

Dutch Mennonite traders had previously visited New Amsterdam (now New York City) as early as 1644, and a colony had been established on the Delaware River in 1663, but it was not permanent.

The first Mennonite minister in the United States was William Rittenhouse who arrived in Germantown in 1688. That same year the young colony issued the first public protest against slavery on record in America. Unlike some of the other denominations, the Mennonites, even in Virginia, never had any trouble over the question of slavery. They were against it from the very first.

In 1690 Rittenhouse constructed the first paper mill to be erected in the United States.

A log church was built in 1708, being replaced by a small stone structure in 1770. This historic building is still standing and is the oldest Mennonite church in America in use today. At least ten of the present churches of Philadelphia, including two Episcopal, one Presbyterian, and one Evangelical, were first organized in this church.

3. GROWTH OF THE CHURCH

Altogether there have been four great waves of Mennonite immigration to America. In the eighteenth century prior to the Revolutionary War some four thousand Swiss Mennonites emigrated to Pennsylvania, largely to secure religious freedom and better economic conditions. Other Swiss Mennonites located in Ohio and Indiana, colonies being established at Pandora, Ohio; Berne, Indiana; and elsewhere.

Following the defeat of Napoleon in 1815, three thousand more, chiefly from Alsace-Lorraine, left Europe to escape the militarism of the Old World and the difficult economic situation that had developed. They settled in Western Pennsylvania, Ohio, Indiana, Illinois, and Iowa. This period of immigration came to an end with the outbreak of the American Civil War in 1865.

During the eight-year period, 1873-1880, about ten thousand Russian Mennonites settled in the Dakotas, Minnesota, Nebraska, and Kansas, with another eight thousand locating in the Canadian province of Manitoba. These people came not for economic reasons but for "conscience sake," protesting against even the non-combatant military service prescribed for them by the Czar in 1870.

The colony in Manitoba developed largely through the efforts of Jacob Y. Shantz, a prominent United Missionary layman in the early days of the Ontario district, who successfully completed the arduous undertaking at the request of the Canadian government. Making twenty-seven trips from Kitchener, Ontario, to Manitoba, he personally

directed the immigration and gave excellent leadership to the colonists as they started pioneer life in a new land.¹

Following World War I when organized Mennonite life in Russia was broken by the Communists another 18,000 emigrated to Western Canada.

The Mennonite Church in North America has thus grown partly through immigration and partly from the natural increase by birth. Pennsylvania has always been the stronghold, the various branches of the Church in that state today numbering some 45,000 members.

In 1748 the "Martyrs' Mirror" appeared in its first American edition. It was the largest book printed in the country before the Revolution of 1776. In 1770 the "*Schulordnung*" was published, the work of Christopher Dock, a pious Mennonite school teacher in Pennsylvania. It was the first booklet in America dealing with the subject of education. A very religious man, Dock was found on his knees dead in the schoolroom, one evening when he failed to return to his boarding place.

By 1750 the best land in Southeastern Pennsylvania had been occupied, with the result that some of the Mennonites settled in Virginia. Following the Revolution around two thousand (including children) moved to Canada during the forty years, 1786-1825, taking up land in the Vineland, Kitchener and Markham districts of Ontario.

The first families moved to Canada because their non-resistance had been misunderstood during the years of the Revolution, but the later settlers went because of the good land which could be obtained at a much cheaper price than in thickly-populated Pennsylvania. The 500-mile journey to the Ontario settlements was generally made with a Conestoga wagon well loaded with food and supplies of all kinds. Most of the immigrants settled in Waterloo County, the city of Kitchener being founded through their efforts.

The first Mennonites entered Ohio around 1800 settling in Fairfield County where they started the city of Lancaster. Illinois and Iowa were entered in the 1830's and Indiana in the '40's. In the last state the Mennonite population has always been strongest in Elkhart County. Settlements in Nebraska and several other western states were established since 1850. By the middle of the nineteenth century there were approximately 50,000 Mennonites in the United States and Canada.

1. For a more detailed account of the life of Jacob Y. Shantz see the author's article, "A Modern Moses," in the *Gospel Banner* of Feb. 13, 1958, p. 2-3.

4. SPIRITUAL DECLINE

One of the reasons for the rapid advance of the early Mennonite Church in Europe was its missionary vision and zeal. Although it had no special missionary organization, it had many men and women who were engaged in aggressive evangelistic work. Like the Apostolic Church of the first century, "they that were scattered abroad went everywhere preaching the Word," their burning zeal winning many to the faith which they proclaimed. In three weeks of evangelism in St. Gall, Switzerland, Conrad Grebel won a host of converts.

On August 20, 1527, more than sixty Anabaptists from Switzerland, Austria, and South Germany, met at Augsburg, Bavaria, and decided to send out missionaries to many of the other cities and states of Central Europe. This was done, but so many of them became martyrs that since then the 1527 meeting has often been referred to as the Martyr Synod.

So relentless was the dreadful persecution of the sixteenth century to which reference has already been made, that the missionary zeal of the Mennonites was considerably dampened, and in some instances practically extinguished. This effect was increased by the fact that the outstanding leaders of the first years were succeeded by men of lesser ability. Then, as the persecution gave way to religious toleration, the Church in many places began to prosper materially but to decline spiritually. The old fires of evangelism and missions burned out and most Mennonites became satisfied to perpetuate their faith through their children.

During the eighteenth century the spirit of liberalism and rationalism which pervaded the religious life and thought of Western Europe, also had its devastating effect on the Mennonite Church. Many of the large city congregations became quite liberal in theology and worldly in practice. In the Netherlands the Church lost ground not only spiritually but also numerically, the membership dropping from 160,000 in 1700 to only 30,000 by the close of the century. Almost one hundred entire congregations disappeared.

By 1850 the Dutch Mennonites were far removed from the teachings of Menno Simons. They had discarded many of their traditional religious practices and had adopted many unorthodox views. They no longer believed in Christ's divinity, His atonement, or the plan of redemption, and regarded the miracles of the Bible as simply myths.

Although originally the authors of nearly all the Mennonite confessions of faith, they themselves no longer followed any of them.

In Russia, to which Mennonites had first gone in 1789, the Church underwent many severe trials and testings for several decades. The early years were unusually hard, but the colony grew and prospered, and by 1850 one-third of the families were regarded as being in the well-to-do class. But, as in the Netherlands, with the prosperity came coldness of religion. A genuine revival, however, swept the Church around the middle of the century resulting in the organizing of a new branch known as the Mennonite Brethren.

In America the Mennonites remained doctrinally sound, but from the beginning they manifested very little of the evangelistic fervor of their Anabaptist forefathers in Europe. Although the Church spread from Pennsylvania to several other states and even into Canada, as already mentioned, this was not due primarily to any missionary vision, but more to economic reasons and to their desire to secure large tracts of fertile land with better opportunities for growth and development.

A Mennonite historian, John C. Wenger, has this to say: "The pioneers were sturdy characters, self-reliant, pious, and a bit formal. But it never occurred to them to send out missionaries or make any innovations in their religious life. Many of them had no conscience against the moderate use of alcohol and tobacco. . . . The fire was still unkindled."²

2. Wenger: "Glimpses of Mennonite History and doctrine," p. 188.

The New Mennonites

I. LOSING THE FIRST LOVE

As intimated at the close of our last chapter, during the greater portion of the nineteenth century spiritual life in the Mennonite Church in the United States and Canada was at a rather low ebb. Mennonite historians sometimes divide the history of their Church on this continent into three periods: the Colonial (until about 1800), the Middle Period (1800-1880), and the Modern Period (since 1880). It is to this so-called Middle Period to which we now wish to turn our attention.

In some ways this was a period of prosperity for the Mennonite Church. Certainly this was true in a material sense, and even from the standpoint of religion the Church succeeded in gathering the greater number of her sons and daughters into her fold. At the same time, it was also a period of "slackening" or "losing the first love,"¹ many Mennonites taking their religion in an easy-going manner. In some instances churches held meetings only once a month. Services were generally formal with little emphasis upon the spiritual life of the individual.

Practically all Mennonites lived good moral lives, but many of them were spiritually dead. Almost everything was done from a sense of duty, the Church giving little opportunity for expression of the religious feeling, anything even of a slight emotional nature being regarded as fanaticism. The bishops not only did little to encourage any progressive work, but most of them were quite definitely opposed to the introduction of any new methods.

The following description may be taken as typical of many churches of the period:² "The Hagey community is the oldest settlement of Mennonites in Waterloo County (Ontario). . . . Previous to the year 1890 services were held every four weeks. . . . From 1842 to 1890

1. Friedmann, "Mennonite Piety Through the Centuries," p. 224.

2. Burkholder, "A Brief History of the Mennonites in Ontario," p. 82-84.

was a period of little change. There were no evangelistic services and no great efforts were put forth to win the young people. Some of them attended meetings of other denominations and eventually joined those churches. . . . Noah Stauffer was the first Mennonite minister in Waterloo County who attempted to preach in the English language, and the sermon was first given in the Hagey Church about 1890."

As indicated here, revival meetings were frowned upon, as also was preaching in the English language. There was also a definite opposition to Sunday schools, testimony meetings, and prayer meetings. Even singing a hymn in different parts was considered worldly. The leaders of the Church reasoned something like this: "Our forefathers did not employ such methods, so why should we? Where does the New Testament authorize the holding of such services regularly? Ought we not to be on our guard against all new devices which may be employed to trap unsuspecting Christians?"

Occasionally there were exceptions to the above conditions, and they varied to a slight degree from one state or province to another, but as a rule the Church was opposed to anything new. Benjamin Eby, the first Mennonite bishop in Canada, started a Sunday school in Kitchener before 1847, but the opposition was so strong that as late as 1885 it was held in a village school house three miles from the church.³ As to revival meetings, in 1876 the Church in Ontario passed a resolution, "Revival meetings announced in advance are not approved," which prevailed right up until 1890; and even then John S. Coffman, an official evangelist of the denomination, encountered considerable opposition.⁴

The clergy were all chosen by lot and were practically uneducated. They clung tenaciously to the old traditions of the Church, ever suspicious of the outside world, and associating very little in religious matters with the non-Mennonite community.

That some of the members frequently yearned for more spiritual fire is evident from the fact that many of them had books written by non-Mennonites, which they eagerly devoured. The coming of Methodism with its emphasis on a personal experience in spiritual matters also found a response in many Mennonite hearts.

Leaders in the Church, however, although they more or less rec-

3. Burkholder, *op. cit.*, p. 158.

4. J. B. Cressman, *Mennonite Quarterly Review*, October 1939, p. 15.

ognized the lack of vital spiritual life, did almost nothing to attempt to remedy the situation. They adhered strictly to the principles and practices of the Church, zealously maintaining its faith, but showing little zeal for the ingathering of the lost.

With conditions such as these, divisions were bound to occur and the organization of new groups was inevitable. Among the latter were the New Mennonites of Ontario, the Reformed Mennonites of Ontario and Indiana, and the Evangelical Mennonites of Pennsylvania. These eventually amalgamated, and later were joined by the Brethren in Christ, an Ohio group directly descended from the Mennonites. It was through the union of these four bodies that the United Missionary Church came into existence.

2. THE NEW MENNONITES

As mentioned in the last chapter, several hundred Mennonites had migrated to Canada in the early part of the nineteenth century, because they wished to remain loyal to the British crown and because large tracts of land could be bought quite cheaply in Ontario, not far from the United States. These had settled largely in the three counties of Lincoln, Waterloo, and York.

Like most other members of their denomination they took their religion as a matter of fact. "Worship consisted of formal services and as a rule no attempts were made to stir up religious feeling. Gradually, however, there appeared a conviction in different localities that true religion required a more vital and conscious experience."⁵

The earliest attempts at preventing further decline were made at Vineland in Lincoln County. Here there were two ministers, Daniel Hoch and Dilman Moyer. The former was quite aggressive and favored an evangelistic type of ministry, while the latter was rather conservative. Hoch stressed that members should have a definite Christian experience and urged the holding of prayer meetings. This was in keeping with a resolution passed by the Annual Conference held at Markham in May, 1847, which stated that prayer meetings could be held "for all true and prayerful persons who call upon God in spirit and in truth."⁶

Before long the Vineland congregation was divided, some of the

5. Kaufman, "The Missionary Interest Among Mennonites," p. 69.

6. Minutes of Mennonite Conference of Ontario.

members supporting Hoch and prayer meetings, others following Moyer. The latter group eventually refused to recognize Hoch as one of their ministers and informed conference of their stand. He was accordingly disowned at the Kitchener Conference in September, 1849.

Soon afterwards Hoch affiliated with the newly organized General Conference Mennonites. His followers, however, did not join him, but later became among the first members of the United Missionary Church, then known simply as "New" Mennonites to distinguish them from the "Old" group.

Similar congregations of New Mennonites also arose in York and Waterloo Counties. In the former, the movement centered around Markham where the leaders were Abraham Raymer, John Steckley, and Christian Troyer.

Raymer had started preaching for the (Old) Mennonites in the early 50's, "but finally got to the place where he thought himself unsaved and living in darkness without the power of Christ in his life. At this time he experienced a change of heart, started out preaching in more evangelistic style,"⁷ and began holding prayer meetings. Denied the privilege of speaking in his own church, he held services in private homes and wherever there was an open door.

Several were converted, including John Steckley, both men laboring for many years as ministers for the New Mennonites which they helped form in 1859.⁸ They were joined by Christian Troyer, who, after preaching some fifteen years for the (Old) Mennonites, had been converted, and had been forced to leave the Old Church because of his aggressiveness.

A church, now the oldest in the denomination, was built at Dickson's Hill, near Markham, in 1863. This building was in continuous use for 89 years, being replaced by the present structure in 1952.

In Waterloo County congregations of New Mennonites arose at Blair, New Dundee, and Breslau. The leader at Blair was John McNally who began preaching for the New Mennonites in 1852. At New Dundee the work centered around Samuel Schlichter who was put out of the Old Church in 1855.

The New Mennonites thus arose in Ontario between 1850 and 1860 at different places and under various ministers. In addition to those

7. Huffman, "History of the Mennonite Brethren in Christ Church," p. 40.

8. Old membership book for the Ontario District.

already referred to, mention might also be made of Peter Geiger and Samuel Sherk who were ordained in 1863 and 1870 respectively.

These congregations had little organization and few church buildings. Occasionally they were permitted to use some other church, but in most instances they simply met in one another's homes. There they would sing, pray, and testify, as the Holy Spirit would direct. If a preacher were present, he naturally took charge; but minister or no, they still met together anyway to exhort and encourage one another, happy in their new-found experience. Like the early Anabaptists the joy of the Lord was their strength and they rejoiced in the knowledge that their sins had been forgiven.

CHAPTER 5

Revival in Ontario

I. SOLOMON EBY

By the middle of the last century the land in Waterloo County, Ontario, was practically all occupied and farms were rather expensive to buy. This led to a group of Mennonites moving to Bruce County in 1854 where they located near Port Elgin. Four years later they selected one of their young men, Solomon Eby, then twenty-four years old, as their preacher, and he was accordingly ordained to the ministry.

Eby had been born in Waterloo County, May 15, 1834, the descendant of a long line of Mennonite ancestors. He joined the church in 1853 at the age of nineteen. The following year he was among those who moved to Bruce County. In 1855 he married Catirine Shantz, this union being blessed with twelve children.

As a preacher Eby took his duties seriously and held services every week, although this was not the usual custom at the time. The work prospered under his leadership and a church was built around the year 1861. About the same time, however, the young pastor began to have doubts about his own spiritual condition. He even considered giving up the ministry but was persuaded not to do so.

During the following years Eby's trouble increased until he felt himself unsaved, and, in case of death, was sure that he would be lost.¹ How to get out of that condition and reach life he did not know. The situation grew more tense, and he was troubled by day and night. In 1869, in this condition, he made a vow that henceforth he would follow the Lord's leadings no matter what it might cost him.

To complicate the situation, it happened that just at this time revival meetings were started by the local Evangelical church. Several of Eby's members attended and became convinced that their religion did not measure up to the Bible standard. The result was that some of the brethren got into great difficulty, so much so that they went to

1. The information that follows is largely from Dr. J. A. Huffman's book, "History of the Mennonite Brethren in Christ Church," p. 41-45.

their minister for help—only to find to their great astonishment that he was in the same condition!

Soon after Solomon Eby was happily converted. This was in December, 1869, after he had been a minister in the (Old) Mennonite Church for eleven years. Following his conversion he immediately announced prayer meetings and started holding them weekly. Within a few months a great revival broke out and all the church members except two, plus a few outsiders, accepted Christ anew and came into an experience where they realized a complete change of life.

Prayer meetings were now emphasized more than ever, testifying was encouraged, and evangelistic services were held. Old customs were disregarded, and anything that would promote spiritual life was adopted. Religious life was simply revolutionized. Before long the news spread to Waterloo County and the report went around that "the church in Port Elgin had all gone Methodist."

2. INVESTIGATING THE REVIVAL

The Mennonites in Waterloo County chose three ministers as delegates and sent them to Port Elgin to investigate the "trouble." They were John Baer, Daniel Wismer, and probably Enoch Detweiler. Baer, leader of the delegation, had built the Wanner Church near Hespeler in 1829, and had been ordained to the ministry in 1838. A diligent student, he was an extensive reader² and had had more than thirty years experience as a minister when chosen to head the Waterloo delegation.

After a thorough study of the Port Elgin revival, the three delegates were very highly impressed with the movement and encouraged the members to continue. They then returned to Waterloo County bringing back a rather favorable report.

The attitude of the various members, however, was not all the same. Many were strongly in favor, but just as many were decidedly opposed, while others tried to remain neutral and hold the two parties together. The matter became the chief subject of conversation among the Mennonites of the county. The general opinion though, especially among the leaders, seemed to be against the new movement.

Meanwhile Bishop Joseph Hagey of Breslau, who had succeeded Bishop Benjamin Eby upon the death of the latter in 1853, was asked

2. Burkholder, "A Brief History of the Mennonites in Ontario," p. 93, 278.

to visit Port Elgin to baptize some of the converts from the revival. Eby, according to the requirements, had previously instructed them in the discipline. Some of them were rather young, but all were able to give a good confession of their faith so were baptized by Bishop Hagey.

When the latter returned to Waterloo County, however, he found some dissatisfaction and was accused of baptizing children. The real trouble, though, later proved to be, not over infant baptism, but the fact that prayer meetings had been allowed.

3. REVIVAL IN WATERLOO

The report of the three delegates concerning the great Port Elgin revival of 1870 helped to bring matters to a head in Waterloo County. Evidently one of the three, Daniel Wismer, of Kitchener, had had an experience somewhat similar to Solomon Eby's. He felt God wanted him to do more practical work but was rather afraid to break with the Old Church. When the conviction grew on him he knew he would have to do something definite, but still refused, fearing the effects of such action.

In this condition Wismer was taken sick and grew worse until all hope of life was given up. He then promised to preach and take up the work he should, if only the Lord would heal him. Before long he was well, but still delayed taking up his promised work. Again he was taken sick, and again he promised and became well. This time he obeyed God, began holding evening services, and, after preaching a short sermon, turned the meeting into a prayer meeting. The outcome was that a revival broke out and a number were converted.

Bishop Hagey then ordered Wismer to instruct the converts in the discipline as usual. This he did, and then reported that they were ready for baptism. Since baptism meant acceptance of the candidate by the Church, it was customary to announce the names beforehand so that anyone objecting might have an opportunity to state his objection. The names were therefore made known in the enquiry room where the majority was opposed to their acceptance unless they should refrain from those "new things," as they called the prayer meetings. Inasmuch as this was the very place where most of them had been converted, they refused to make any such promise. Whereupon Bishop Hagey refused to baptize them.

This was in the summer of 1870. The whole proceeding created quite a sensation among the more than four thousand Mennonites³ in the county—so much so that several special conferences were called in addition to the regular one. When the vote was taken, however, the majority was always opposed and as a consequence the candidates never were accepted.

Matters continued thus for about a year when it was reported that Bishop Lapp of Clarence Center, New York, had said that if he were there he would baptize the candidates. Accordingly Joseph E. Schneider, deacon of the Kitchener church, and Abraham Moyer, one of the members, were sent to get him. Lapp came in the summer of 1871 and the converts, who by this time had remained true for over a year, were baptized and accepted into the church. Later events showed, however, that they were not entirely accepted by Bishop Hagey.

All this time evening meetings were continued, also prayer meetings in the homes. Members, troubled about their salvation, would open their home for a prayer meeting, which would generally result in their experiencing a genuine conversion.

Daniel Wismer was naturally brought into close fellowship with Solomon Eby. The two men cooperated together considerably, but the former was not willing to go as far in some things as the latter. For instance, Eby favored open communion but Wismer could not accept it. The final outcome was that Wismer lost interest in the movement and went back to the Old Church. Another Kitchener minister, Moses Erb, had a somewhat similar experience, though he did not go as far as Wismer and fell back in line with the Old Church sooner.

The early '70's thus witnessed a wonderful revival in the Port Elgin church, the members being awakened to a new life and greater activity, adopting in their enthusiasm methods not approved by their denomination as a whole. Following this outbreak similar developments occurred in Kitchener and the surrounding district. At first there was no formal break with the Church, though its leaders generally disapproved the introduction of the new methods. The story of how Eby and his followers were put out of the (Old) Mennonite Church, together with the events which led to the formation of a new group, the Reformed Mennonites, will be told in the following chapters.

3. Sutherland, "County of Waterloo Gazetteer and Directory for 1864."

CHAPTER 6

Revival in Indiana

I. DANIEL BRENNEMAN

Northern Indiana has always been the center of Mennonite activity in the central part of the United States. The decade of 1865-1875 is among the most important in the history of the denomination for it was during this period that the great contest between conservatism and aggressiveness was fought. On the one hand there were those who were devoted to the Church but exceedingly conservative by nature and opposed to the introduction of any new methods. On the other hand there were a few others, equally devoted to the Church, who insisted that more aggressive means be used to arouse the membership and reach the lost.

It was at this time that Solomon Eby, the fires of revival burning in his soul, arrived from Ontario to visit an old friend of his, Christian Good, who some time previously had moved to Indiana. He wished to tell his former acquaintance about his new spiritual life. It was during this visit in the year 1872 that the historic meeting took place between Solomon Eby and Daniel Brenneman, the two men who, under God, were largely responsible for the founding of the United Missionary Church.

Daniel Brenneman was born June 8, 1834—less than a month after the birth of Eby—in a little log cabin near Bremen, Fairfield County, Ohio. He was the great-grandson of Bishop Melchior Brenneman, a Mennonite exile from Switzerland and one of the pioneer settlers in Lancaster County, Pennsylvania (1717). Two of his older brothers became Mennonite bishops, while another was a deacon in Elkhart, Indiana, and the first Sunday school superintendent of the Mennonite church in that city.

In 1838, when only a small boy of three, he lost his mother, a brother, and a sister from smallpox.¹ Friends expected that he, too,

1. See "My Childhood Experience," by Daniel Brenneman, *Gospel Banner*, July 25, 1893, p. 7.

would die from the terrible disease, but God miraculously spared his life for He had a work for him to do. Although deprived of his mother's loving care, his father was a godly man and exerted a great and good influence over him.

From his youth, the future reformer expected to be a minister and follow in the footsteps of his older brothers. Often he earnestly desired to be a Christian but no one, it seems, pointed out to him the simple way of salvation.² However, when twenty-two years of age he was converted and soon after became a member of the local Mennonite church. The following year, 1857, he was chosen by lot and ordained to the ministry.

On March 22 of the same year he was married to Susannah Keagy of Virginia, to which union were born five sons and five daughters. The oldest son, Timothy, became one of the editors of the *Gospel Banner*, while the youngest daughter, Phoebe (Mrs. C. F. Snyder), was a missionary in China for thirty-seven years (1904-1941).

As a minister Brenneman was considered "one of the ablest among Mennonite preachers. He traveled extensively, was a pioneer in Mennonite evangelism, and was eagerly listened to wherever he went."³ He carried on his work "with great vigor and soon rose to prominence, his services being called for far and near."⁴

2. BRENNEMAN BRINGS NEW LIFE

In 1864 Daniel Brenneman moved to Elkhart County, Indiana, where he labored until the time of his death fifty-five years later. He was chosen minister of the Yellow Creek Church, five miles northeast of Wakarusa, his ministry soon being noted for the intense interest it aroused among the membership.

But the large Yellow Creek congregation had another minister, Bishop Jacob Wisler, also formerly of Ohio, who had moved to Elkhart County in 1848 and had become the first active Mennonite bishop in the state. "Exceedingly conservative by nature, he was opposed to the introduction of all new things such as English preaching, four part singing, Sunday schools, evening services, revival meetings, etc. In fact every slightest departure from the ways of the fathers was

2. Brenneman, *op. cit.*

3. Kauffman, "Mennonite Cyclopedic Dictionary," p. 39.

4. Hartzler and Kauffman, "Mennonite Church History," p. 343.

placed under the ban by Wisler and a considerable part of his congregation.”⁵

Many of the members, however, desired a more progressive policy and welcomed the arrival of Daniel Brenneman from Ohio. “In the eyes of many he was the man for the place. He was orthodox in his views, though inclined to be radical on some questions. He could handle both languages excellently. He was eloquent, aggressive, a good singer, and full of life. The church revived and crowded houses greeted him wherever he went. His services were demanded frequently at funerals and on other occasions.”⁶

It was not long before Bishop Wisler became envious of his young co-worker’s superior ability and greater popularity. Zealous for what he regarded as the principles of the Church, he strongly opposed all progressive means and threatened to excommunicate those who would not abandon the new methods of church work. The bishop had overstepped the mark, however, and at a church trial in 1870, conducted by six bishops, from Ohio, Indiana, and Illinois, he himself was deprived of his office.

For the time being the cause of progressiveness apparently had triumphed. Brenneman, “a man of commanding presence, forcible and eloquent in the pulpit, apt and aggressive in Christian work, a champion of Church doctrines, and a good mixer among the people,”⁷ was looked upon by many as the man to arouse the Church from its easy-going attitude. In 1872 he and another member of the Yellow Creek Church, J. F. Funk, founder of the Mennonite Publishing Company, conducted the first revival campaign ever held in the Mennonite Church in the United States.⁸

But the major portion of the Church was not ready to accept Brenneman’s advanced views. This is well illustrated by the time when he was given a lift by another Mennonite who, not knowing the identity of his passenger, asked, “What do you think of Daniel Brenneman?” Willing to hear the worst and curious to know what the man would say, Brenneman evaded a reply and asked his benefactor for his opinion. The answer received seems very foolish now but was of great signifi-

5. Smith, “The Story of the Mennonites,” p. 608.

6. Hartzler and Kauffman, *op. cit.*, p. 339.

7. Hartzler and Kauffman, *op. cit.*, p. 344.

8. T. H. Brenneman, *Mennonite Historical Bulletin*, July 1948, p. 2.

cance then: "He speaks English and sings bass."⁹

Even some of those who were less conservative, such as J. F. Funk, had emphatic convictions that the time was not yet ripe for progressive methods, and that it was too soon for revival meetings and prayer meetings to be generally introduced. Brenneman's convictions were just as strong that the hour had come, and when he was denied the use of the church to hold services in English, he began preaching in school houses.

3. MEETING OF BRENNEMAN AND EBY

It was under these conditions that Solomon Eby appeared from Canada with glowing accounts of the revival in Ontario.¹⁰ He told how special preaching services and prayer meetings were being held with most encouraging results. Not only those who had never made any profession of religion, but many of the supposed staunch members of the Church, were beginning to realize their lack of real Bible salvation. Upon truly repenting and acknowledging their sins before God, they were finding lasting peace and joy through the Holy Ghost, through faith in the Lord Jesus Christ. They were openly testifying and telling of the great things the Lord had done for them, and many of them had become shouting happy over their new found treasure.

In general, the Mennonite Church in Indiana was fearful of what such things might lead to, and refused to support the new movement. Daniel Brenneman, however, and a fellow minister, John Krupp, decided to visit Ontario to investigate conditions firsthand and ascertain for themselves just exactly what was going on. This they did in 1873, endeavouring to be as open-minded as possible, but praying that they would not be misled or deceived.

After a thorough investigation the two men returned, being rather favorably impressed with the methods and results which they had seen. When the Indiana ministers questioned them, Krupp spoke in most glowing terms of the wonderful work that he thought was being accomplished. Brenneman, on the other hand, knowing that these things would not be received with favor, spoke guardedly, and determined to make another trip of investigation before committing himself fully.

9. R. P. Pannabecker, "75 Years of Progress for God," p. 10.

10. The information that follows is largely from J. A. Huffman, "History of the M. B. C. Church," p. 47-50.

Accordingly, about a year later he went alone, desiring above all things to know the truth in the matter that he might support the right side. Brenneman's own report on his second visit is as follows: "Arriving there among these zealous worshipers, I at once found that their former zeal had by no means abated, and that under the preaching of the Word souls were convicted and pressed through to the King at about every service. What could I say, only that this is the Lord's doing and marvelous in our eyes."¹¹

Brenneman was now fully decided what stand to take on the controversial issue.

4. EXCOMMUNICATED!

When he arrived back from Canada, the first news Brenneman heard was that John Krupp had been excommunicated from the Church. On going to the bishop for an explanation, he was told nothing, only that he was to attend a certain meeting at which time a detailed account would be given. On the appointed day several bishops and ministers gathered together. It was explained that Krupp had been excommunicated "because he favored protracted (revival) meetings and even allowed women to testify."

Having given this explanation, the bishop then asked, "Are you all satisfied?" Each man responded in the affirmative until it came to Brenneman, who was the last to answer. Then, as fearlessly as Martin Luther several centuries before, he replied, "Brethren, to be honest before God, if our members do nothing worse than to go together to read God's Word, to sing and pray, and thus worship God—that this should give us a just reason to disown them as members of the Church, I candidly cannot see it that way."¹²

It was only a short time after this that Daniel Brenneman was told that he, too, had been excommunicated. This was in 1874. The Indiana conference reported he was "guilty" on three charges: (1) Leaving the Church and supporting an excommunicated minister; (2) Teaching and preaching unscriptural customs (1 Tim. 2:11, 12; 1 Cor. 14:35); (3) Causing dissensions and working disorderly at home and abroad.¹³

The first charge was based upon the fact that Brenneman had disagreed with the Church in excommunicating Krupp for holding revival

11. Huffman, *op. cit.*, p. 48.

12. Huffman, *op. cit.*, p. 49.

13. Hartzler and Kauffman, *op. cit.*, p. 344.

meetings and allowing women to testify. The "unscriptural customs" objected to were Brenneman's practice of having prayer meetings and revival meetings and permitting women to testify. The "dissension" of which he was supposed to be guilty, was that which naturally resulted from his defense of Krupp, and from his persistence in conducting services of which the Church in general did not approve.

Thus, just at the time when the Mennonites greatly needed such men, the Church lost one of its most promising workers. The story of the later events which led to the formation of the United Missionary Church, will now follow.

CHAPTER 7

Laying the Foundation

I. THE REFORMED MENNONITES

While Krupp and Brenneman were being expelled from the Church in Indiana, events of equal importance were taking place in Ontario. A special conference was called by Bishop Hagey in Kitchener on February 27, 1873, at which the main questions under consideration were the issues between Solomon Eby's followers and the Church. At the regular conference five weeks later (April 4, 1873) the matter of revival meetings was discussed at some length, and "it was decided by a majority that such should be sanctioned on scriptural grounds." The conference practically nullified this resolution, though, by passing another which declared "that such are not practical among our present church conditions."¹

Some months later delegates were again sent to inquire of Eby whether there would be any chance of his group coming back to the fold and the good old ways of the past.² In reply to this, Eby reminded them of the many times in the past when they had discussed the lack of vitality in the Church and had longed for something to quicken the spiritual life. Now, when they had found the very thing they were seeking, and the Church was active and really serving the Lord, to ask that they go back to the old ways—it was impossible.

Soon after the delegates brought back their report the regular semi-annual conference (1874) was again held in Kitchener. Here charges were brought against Eby and his followers, and it was decided that they should no longer be considered members of the Church. This was on a Friday. The following day there was a meeting preparatory to the communion service on Sunday, at which time the announcement about the expelled members was repeated. Later it was reported throughout the Ontario District.

1. Minutes of Mennonite Conference of Ontario.

2. Information in this and the following two paragraphs is from J. A. Huffman, "History of the M.B.C. Church," p. 51-52.

Those who knew they were being expelled naturally stayed away from the communion service on Sunday. A few weeks later a special communion service was held for them by Eby and Wismer in the Snyder Church near Bloomingdale. This naturally put the finishing touch on their excommunication; they were now outside the Church and on their own.

Events now happened rapidly and on May 15, 1874, a conference was held in the Mennonite Church, Kitchener, to organize the new group.³ All were invited who believed in "a present salvation by faith in the Lord Jesus Christ, and those who had experienced the pardon of their sins, and had the evidence of their acceptance with Christ."⁴ In order to distinguish themselves they chose the name, the Reformed Mennonites. There were two districts, Indiana and Ontario, under the leadership of Brenneman and Eby respectively.

2. INFLUENCE OF THE FOUNDERS

Before proceeding further with our story, the following observations may be made with respect to the division which occurred in the Church in 1874:

1. The Old Church which excommunicated Daniel Brenneman and Solomon Eby never charged them with immoral conduct. They were simply too progressive. Their only "guilt" was that they held revival meetings, Sunday schools, and testimony meetings in which they had allowed women to participate.

2. Time has vindicated both of these leaders. The Church which expelled them is herself now employing the very same methods to which she once so strongly objected. (This is said to her credit.)

3. In spiritual matters Brenneman and Eby were simply a generation ahead of their time. They felt they could not turn back or even mark time, while their contemporaries were conservative men with a limited vision willing to let matters continue in the same old pattern.

4. The awakening which later came to the Old Church was the direct result of the division of 1874. The loss of some of its most progressive ministers and several hundred of its best members, eventually challenged the Church, awakening it to its spiritual condition and contributing much toward making it more evangelistic.

3. For minutes of this conference see *Gospel Banner*, Dec. 8, 1949, p. 8.

4. Church Discipline of 1880, p. 8.

5. The United Missionary Church was thus born in the fires of evangelism. Its founders and early leaders had a missionary zeal that could not be quenched. Having personally experienced salvation themselves, they could not be stopped in their eagerness to tell others of their newfound joy. In many ways they were considerably like the Christians of the first century.

3. THE UNITED MENNONITES

The number of members who were excommunicated or who withdrew of their own accord from the Old Church is not known exactly, but the total was approximately five hundred. This includes at least four ministers and three deacons in Ontario, two ministers in Indiana, several dozen of the most promising young men, and scores of devout families. Most of them felt like the congregation at Port Elgin, which happened to be having a prayer meeting just at the time when the news of their excommunication reached them. On the one hand they regretted leaving the Old Church and saying good-by to their relatives and friends; but on the other hand they experienced a new liberty and joy that more than compensated for anything they had lost.

At first they had no churches, the one exception being that of the Dickson's Hill Church, near Markham, to which reference has already been made. Originally built in 1863 as a union church for the New Mennonites and another group, it was used exclusively by the former from 1868 on. In another instance they were permitted to hold their meetings in one of the (Old) Mennonite churches. This was in the Snyder Church at Bloomingdale, near Kitchener, where so many of the congregation joined the Reformed Mennonites that during the 1870's the building was used almost entirely by the new group. A somewhat similar case was the Mennonite church in Wallace Township, near Palmerston, which was built in 1871. When half the congregation joined the Reformed Mennonites, they were permitted to use the building on alternate Sundays; and eventually they were given complete possession of the property.

As a general rule, however, most of the services were held in the homes of members, school houses, halls, empty churches, barns, and wherever doors opened. In Indiana at least ten school houses were used.

In the beginning both the New Mennonites and the Reformed Mennonites had little organization and their preaching appointments were

somewhat scattered. The latter body held their first District Conference in Port Elgin on September 18, 1874. Reports were given by the various preachers, and one minister, Noah Detwiler, was ordained.

As time went on, members of the two groups became better acquainted with one another. They realized that their backgrounds were similar and there was no difference between them. A desire for union was manifest on the part of many, which led to committees being appointed to study the question and formulate a suitable basis for union. Shortly afterwards a three-day conference was held in the Snyder Church, March 23-25, 1875, where the union was effected, the new body choosing the name, United Mennonites.

The following were the members of this historic conference:

REFORMED MENNONITES (Ontario District): Solomon Eby, founder; John Baer, one of the leading (Old) Mennonite preachers for over thirty years; Henry Wismer, a former (Old) Mennonite minister; Noah Detwiler, first preacher to be ordained by the Reformed Mennonites (1874); Menno Bowman, a probationer, later a District Superintendent for 14 years; Michael Haug, probationer; Joseph E. Schneider, for twenty years deacon of First Mennonite Church, Kitchener, and one of the Old Church's most highly respected laymen; William Hembling, also a deacon in the Old Church and founder of the Mennonite work in North Woolwich; and Amos Bowman, another deacon.

REFORMED MENNONITES (Indiana District): John Krupp, a former (Old) Mennonite minister, who was chosen secretary of the Union Conference; and Samuel Sherk, an Ontario man who moved to Michigan where he started preaching in 1860, joining the Reformed Mennonites of Indiana in 1874, later serving as District Superintendent for six years. (Daniel Brenneman, founder, was unable to be present.)

NEW MENNONITES (Only in Ontario): John McNally, a New Mennonite preacher since 1852; John Steckley, who had entered the ministry in 1861; Peter Geiger, who had been ordained in 1863; and Joseph Raymer, a probationer.

Such, briefly, were the men who helped to lay the foundation for the United Missionary Church of today. Men of great vision and unflagging zeal, they were ready to "count all things but loss" for the cause of Christ. The denomination can well be proud of them, their devoted lives being worthy examples for all future generations.

4. A SPIRITUAL FOUNDATION

The minutes of the Union Conference of 1875 give an excellent insight into the spiritual life and work of the infant Church.⁵ When Solomon Eby, as chairman, called on each minister to tell of his conversion and of his present experience in the things of God, and to express his views in regard to the merger, a great "spirit of love manifested itself" as they realized they were brethren, and "many tears of joy were shed at the near prospect of union." They stated that "the Lord had blessed them in their labors, they were much encouraged to go on in the cause of Christ, the work had spread itself in various directions, and many revival meetings had been held with good success."

That they still considered themselves Mennonites is evident from the joint report of the committees on union, which was unanimously adopted by the conference; "That the basis of union be the Word of God as contained in the Old and New Testaments, and a synopsis of the Word of God as contained in the eighteen articles of the (Mennonite) confession of faith drawn up at Dortrecht, Holland, in 1632." There was one significant distinction between them and the Old Church, however—their evangelical character. This is evidenced by the resolutions which the conference adopted, most of which follow:

"Resolved that revival meetings are important means to bring sinners to repentance and conversion, and that our ministers be earnest in laboring in this direction.

"Resolved that no person be received into the Church except those who can testify that they have found peace with God in the forgiveness of their sins through faith in the Lord Jesus Christ.

"Resolved that the missionary cause be supported to the extent of our ability.

"Resolved that prayer and fellowship meetings are necessary means to sustain the members of the church and to further them in their growth in grace.

"Resolved that Sunday schools shall be organized and supported by all our power.

"Resolved that it shall be the special duty of our ministers to visit from house to house for the purpose of consultation and prayer.

"Resolved that family worship be considered as a duty to be observed by each family.

5. The author has a copy of the minutes.

“Resolved that no member of our Church be allowed to belong to any secret organization.

“Resolved that no member be allowed to manufacture or sell spirituous liquors or use them as a beverage; and that we also exert our influence against the use of tobacco.

“Resolved that earnest efforts be put forth by us to avoid conformity to the world, namely, in unbecoming modes of dress, foolish talking and jesting, and attending worldly amusements and gatherings.”

Dr. Huffman is undoubtedly correct when he says:⁶ “The attitude on most of these questions was determined by the idea of conversion. The prevalent idea among Mennonites had largely been growth in a Christian home, followed by a study of the Articles of Faith, and then baptism. Instead of this there was substituted a personal, definite act, whereby God distinctly forgave a man’s sins. He was born again. Every person was expected to ‘seek’ until he definitely experienced this change of heart. Following this experience came a wonderful peace or joy that was expressed in various ways. After the sins were once forgiven, it was not expected that a man would deliberately sin any more.

“Whatever may be said against this idea of conversion as a definite, conscious experience of forgiveness, it certainly did produce earnest, live Christians supremely interested in the cause of Christ. It was that which was needed by those of that day, and never will cease to be essential to the Christian life and to the building up of the true Church of Christ.”

6. Huffman, “History of the M. B. C. Church,” p. 54.

CHAPTER 8

The Mergers

I. FOUNDING OF THE "GOSPEL BANNER"

Within a few months of the Union Conference of 1875, the United Mennonites had built their first churches—the Port Elgin Church in Ontario and the Bethel Church near Elkhart, Indiana. The latter was the result of revival meetings held in neighboring school houses, and soon became the center from which other places of worship were opened and new classes were organized.

The young Church decided to hold District Conferences annually and a General Conference every four years. During the first quadrennium, 1875-1879, excellent progress was made under the leadership of its first District Superintendents, Solomon Eby in Ontario, and Daniel Brenneman and Samuel Sherk in Indiana, each of the latter serving two years. Revival meetings, most of them lasting a month or longer, were the order of the day and many were saved and "added to the church."

No statistics were kept in Indiana, but the Ontario District reported 773 members in 1879, the number almost doubling during the four-year period. Seven or eight churches were built including Port Elgin, 1875; Markham and Kitchener (Bethany) 1877; and New Dundee, 1878. With the exception of the Bethel Church, no further churches were constructed in Indiana, but the work spread into Michigan and Ohio. By 1879 there were approximately forty-five preaching appointments, more than thirty of them in Ontario, and around a dozen in Indiana, Michigan and Ohio.

Many young men entered the ministry during this period. To a great extent this was because of the encouragement which the new Church gave to all those who felt they had a call to preach. Such were examined to see whether they possessed "the necessary qualifications" (as outlined in 1 Tim. 3:2, 3 and Tit. 1:7) after which they were asked to serve a term on probation (generally three years). If it was

then evident that his ministry was blessed of the Lord, he was accordingly ordained.¹ This was a radical departure from the Old Church where ministers were chosen by lot.

All was not smooth sailing, however, and the pioneer workers were forced to face many discouragements and trials. On one occasion the devil was almost successful in taking the life of Daniel Brenneman himself—just at the time when his ministry was to be expanded to a still further degree. One Saturday evening (July 6, 1878) as he was returning home in his buggy, his horse, ordinarily kind and gentle, apparently for no outward reason suddenly became frightened and started off at full speed. In spite of all that Brenneman could do, the horse dashed down one of the streets in Goshen, then made a sudden turn, throwing its rider headlong with great force upon the stone pavement, “where he lay unconscious until kind friends picked him up as one dead.”²

But the work of God’s servant was not through, and God spared his life to begin a new avenue of service for the Church—the publishing of the *Gospel Banner*. The young Church had early felt the need of a denominational organ to tie the scattered congregations more closely together, but the lack of financial resources had been a hindrance. The Ontario District had tried to launch *The Gospel Messenger* in 1877 but it died a natural death after the first issue.

The following year Ontario again discussed the matter of a church paper, when Brenneman, who was present at the conference, offered to assume the financial obligations himself for a trial period of six months, the paper to be published monthly. A resolution was accordingly passed “that D. Brenneman proceed at once with the editing and printing of a church paper called the *Gospel Banner* to be published at Goshen, Indiana.”

This was in June of 1878. Arrived back in Indiana the future editor had scarcely begun work on the first issue when he narrowly escaped death as already mentioned. The eight-page paper appeared, however, before the end of July and continued monthly to the end of the year. There was a slight deficit but all concerned were well pleased with its reception. In November when the Indiana District Conference convened in the Bethel Church, the members decided that the time had

1. Minutes of the Union Conference of 1875.

2. *Gospel Banner*, July 1878, p. 3.

come for the denomination itself to assume the responsibility for publishing the *Banner*. The conference also favored the publishing of two editions, one in English and one in German. By the end of the second year there were about 1,500 subscribers, two-thirds of them taking the English edition.

Meanwhile Brenneman and Eby continued to travel extensively, each man not only regularly visiting the various appointments in his own district but occasionally making trips to the other district as well, especially at the time of the District Conference. Both men also visited the large Mennonite settlements in Pennsylvania where they came in contact with another group of people very similar to themselves and known as the Evangelical Mennonites. A strong friendship soon sprang up, and before the end of 1879 a second merger had taken place, this time between the United Mennonites and the Evangelical Mennonites. We shall now turn our attention to the steps leading up to this important event.

2. THE EVANGELICAL MENNONITES

As described in an earlier chapter, the great stronghold of the Mennonite Church on this continent has always been Pennsylvania. It was here that the Church was first organized, and from here it spread to other parts of the United States and Canada. From the very beginning it was quite conservative and remained such even down to the middle of the nineteenth century. This was true in both religious practices and social customs.

In spite of the changes time invariably brings, the Church in Pennsylvania, as in Indiana and Ontario, failed to keep pace by adopting new methods, and clung tenaciously to its old traditions. Many of its members were forced to go to other churches to become converted, send their children elsewhere to attend Sunday school, and receive their higher education in other colleges of other churches. Prayer meetings, evening services, and English preaching were all foreign to the thinking of the Church. In most cases salvation was largely a matter of good works.

One of the most progressive Mennonites in the state around the middle of the last century was John H. Oberholtzer, a former school teacher who was ordained in 1842. An aggressive young man, he was zealous for the work of the Lord, and advocated a more active program

for the Church. His progressive views and impatience at the conservative attitude of his contemporaries, soon brought him into conflict with the bishops and deacons and he was excommunicated in 1847.

Oberholtzer and his followers at once organized themselves into a new denomination which later became known as the General Conference Mennonites. Some six churches joined the new movement, one of them being the Zionsville Church in Lehigh County, where in 1849 the growing congregation selected a second minister in the person of William Gehman.

Born in 1827, Gehman had been brought up a Lutheran, but following his conversion joined the Mennonites, later allying himself with the Oberholtzer group. Soon after his ordination he began holding prayer meetings in various homes, eventually a few other ministers also adopting the custom. This created quite a controversy among the General Conference Mennonites, the whole matter being brought before the District Conference at Skippach on May 5, 1853. After considerable discussion the conference concluded there was no possible harm in prayer meetings, and decided that they might be held "in appropriate places and in good order by those who desire them but must not be regarded as compulsory."³

The prayer meetings were thus continued, resulting in the deepening of the spiritual life. Their influence is clearly shown in the following extract from the first Church Discipline: "Many that attended the (regular) meetings became awakened and deeply convicted of their sinful condition, found peace in the wounds of Jesus, and were transplanted into the freedom of the children of God. In order to carry on this work properly, they appointed Sunday afternoon and evening to be spent with one another in prayer and religious exercises, and also prayer meetings to be held once during the week, and family worship to be held in every family, as also public revival meetings where the Word was for a time preached every evening in purity and power."⁴

The conference decision of 1853 proved to be too broadminded for the majority, however, and the matter again came up for discussion three years later. Because of lack of time it was referred to the Council

3. C. H. Brunner, "The Mennonite Brethren in Christ of Pennsylvania," an unpublished manuscript written in 1947, in possession of the author.

4. "Doctrine of Faith and Church Discipline of the Evangelical Mennonite Society of East Pennsylvania," 1867, p. 3.

of Bishops which was scheduled to meet the following day, May 2, 1856. At this meeting it was unanimously decided that the former resolution granting permission to hold prayer meetings, be rescinded.

Gehman refused to accept this decision and continued holding prayer meetings as usual. Later Bishop William N. Shelly came to his defense and issued a formal protest against the decision of the bishops, but received no support from his fellow workers. Matters came to a head when Oberholtzer charged before conference that Gehman had referred to the bishops' decision as being "unevangelical" and asked the conference to decide on the question.

Those who upheld Gehman and his stand on prayer meetings were accordingly expelled from the Church. This was in 1858. Those expelled included Gehman, Shelly, three deacons, and nineteen members. When Gehman attempted to preach in his own church he was denied the privilege by a vote of twenty-five to twenty-four. He and his followers then built a church of their own at Zionsville. This building, still in use, celebrated its centennial in 1958.

On September 24, 1858 the new group met in the home of one of their members, David Musselman, and held their first conference, choosing as a name, the Evangelical Mennonites.

3. EVANGELICAL UNITED MENNONITES

The Evangelical Mennonites had a rather slow growth. After twenty years they numbered only 175 members. The Zionsville church of 1858 remained their only church building until 1869 when a second was erected at Coopersburg. A third then followed at Quakertown in 1872.

In 1867 a discipline was published. Though largely Mennonite in character it placed considerable emphasis on a definite personal conversion. Members were to be admitted only when they had "acknowledged themselves sinners, brought forth fruits meet for repentance, received the forgiveness of their sins through faith in the precious merits of Jesus Christ, and been baptized."

Following the Union Conference of 1875 when the United Mennonites were formed, Daniel Brenneman and Solomon Eby, both of whom traveled extensively, visited the large Mennonite settlements in Pennsylvania as previously mentioned. Here they became acquainted with the Evangelical Mennonites whom they at once recognized as kindred spirits. A fraternal delegate sent to the fall conference in

Pennsylvania in 1878, was favorably received, and the suggestion of union was given considerable support. A year later a special conference convened at Zionsville on November 6, 1879, at which time the Evangelical Mennonites merged with the United Mennonites to form the Evangelical United Mennonites.

The new denomination was composed of three districts, twenty-nine ordained ministers, thirty-one congregations, and thirteen churches as follows:

	<i>Ministers</i>	<i>Congregations</i>	<i>Churches</i>
Ontario	12	14	8
Indiana, Ohio, Michigan	8	8	1
Pennsylvania	9	9	4
	—	—	—
	29	31	13

The young Church was possessed of a holy zeal and vision that resulted in almost continual progress. Each year saw its influence broadened and its outreach for souls extended. In 1878 Brenneman founded the *Gospel Banner*; in 1879 the second merger took place and a third district was added; in 1880 the first camp meeting was held; in 1881 the first church hymnal was published; and in 1882 the first official interest was taken in foreign missions when the General Conference authorized each District Conference to "adopt a system to collect foreign mission funds."

In 1883 a third union occurred when the Evangelical United Mennonites were joined by an Ohio group known as the Brethren in Christ. During the four-year period, 1879-1883, nine more churches were built and seventeen new appointments were opened.

Not only did the young Church develop materially, however, but it forged ahead spiritually as well. Although its leaders had had practically no formal theological training, they were most desirous of living a holy life and were willing to walk in all the light that God sent them. Though still fundamentally Mennonites at heart, they were ready to accept new truth when convinced of a scriptural basis for its authority. This is evidenced by the fact that during this period three new doctrines began to be advocated, all of them having been foreign to the (Old Mennonite Church—entire sanctification, divine healing, and baptism by immersion. Within a few years all were widely accepted and soon became part of the official statement of faith of the young denomination.

We shall now turn our attention to the Brethren in Christ, the Ohio group which united with the Evangelical United Mennonites in 1883.

4. THE BRETHREN IN CHRIST

About the same time as the Revolutionary War (1778-1788)⁵ there arose in Pennsylvania a group of people familiarly known as the River Brethren since they lived largely in the valley near the Susquehanna River. Although keeping no written records, it seems they were largely of Swiss descent and were indirectly of Mennonite background. Their doctrines were practically the same as the latter with the exception that they practiced triune immersion, the candidate kneeling in the water and being immersed three times forward. Frequently they referred to themselves as Brethren in Christ, this name being officially adopted in 1863.⁶

Of a very conservative nature, the River Brethren opposed the building of churches, their services being held in private homes and barns.⁷ Eventually a small group of members in Ohio, under the leadership of one of the ministers, John Wenger, began to advocate the construction of churches. This led to a division in the Church, which occurred in the year 1828.

Some thirty years later another division took place, this time among the followers of John Wenger. One of their preachers, John Swank, a former minister in the United Brethren Church, stated he did not see the necessity for triune immersion and believed that single immersion was sufficient. He also advocated the printing of a church discipline setting forth their beliefs and stressed the holding of revival meetings.

In these matters he was opposed by "Johnnie" Wenger, son and successor of the John Wenger to whom reference has already been made. Wenger insisted on triune immersion, claimed no church discipline was necessary since the New Testament was sufficient for a guide, and was somewhat reluctant to emphasize revival meetings.

The two factions separated in 1860. The Swank group held its first conference the following year with seven ministers present, three from

5. See the earliest known written account of the River Brethren, which appeared in 1848 in the second edition of the "History of All the Religious Denominations in the United States," quoted in the *Evangelical Visitor*, September 10, 1956, p. 9.

6. "Yearbook of American Churches," 1957 edition, p. 28.

7. Most of the information which follows is derived from J. A. Huffman, "History of the Mennonite Brethren in Christ Church," p. 83-94.

Ohio and four from Western Pennsylvania. A constitution was drawn up, which was later revised in 1865 and then printed. Members were to be admitted after "true repentance, true faith, and true conversion or regeneration." Baptism was to be administered by single immersion. The group opposed "extravagant dress, slavery, secret societies, intoxicating liquors, shows, theaters, and vain frolics."

In their articles of faith this branch of the Brethren in Christ, known locally as "Swankites," held views very similar to those of the Evangelical United Mennonites. It was not strange, therefore, that the idea of union should be considered when the two parties became acquainted with each other. For some time Brenneman and Eby hoped that both the Swankites and Wengerites would unite with them, since in 1879 the latter had also published a discipline with no doctrinal difference except an insistence upon triune immersion.

The union was finally consummated on December 29, 1883, in a special conference held at Englewood, Ohio,⁸ at which time the name Mennonite Brethren in Christ was chosen. The union added some seven ordained ministers, ten churches, and two hundred members to the denomination.

The Wenger branch, however, refused to amalgamate; whereupon some of their outstanding men withdrew and joined the union on their own. Included in this number were Dr. Christian Nysewander and Evangelist Andrew Good, editors of their periodical, "The Church and Home." Dr. Nysewander had been the compiler of their hymn book and church discipline and was also secretary of their General Conference. Rev. Andrew Good, a pastor and an evangelist, later became District Superintendent and one of the leading men of the Ohio District.

In some cases Wengerite congregations were split over the question, several of the families deciding to join the union even if the rest of the church did not follow. In two instances entire congregations cast in their lot with the Mennonite Brethren in Christ—the church at Shambaugh, Iowa, in 1883; and years later, the Antioch Church near Decatur, Indiana, in 1920.

The decade of 1874-1883 was thus one of the most important in the history of the denomination. Through the leading of the Holy Spirit four small groups in the United States and Canada had been brought

8. This church, now used by another denomination, is located across the road from the present Englewood United Missionary Church.

together and through a series of three mergers had been united into one denomination. The year 1883 is that which is generally recognized as the time of the official founding of the United Missionary Church.

Mennonite Brethren in Christ

I. THE GREAT EXPANSION

As described in the last five chapters, the United Missionary Church is the result of the union of four branches of the Christian Church. In 1875 the New Mennonites of Ontario, and the Reformed Mennonites of Ontario and Indiana, had joined forces and formed the United Mennonites. In 1879 they were joined by the Evangelical Mennonites of Pennsylvania, and in 1883 by the Brethren in Christ of Ohio. At that time the name, Mennonite Brethren in Christ, was adopted, the name by which the denomination was known for more than sixty years.

At that time of the organization of the Church in 1883 there were three districts: Ontario, Indiana-Ohio-Michigan, and Pennsylvania. There were 38 ordained ministers, 37 churches, 79 preaching appointments, and 2,076 members.

The twenty-five-year period, 1883-1908, was a time of great expansion for the infant Church. The founders, Daniel Brenneman and Solomon Eby, were still living and exerted a tremendous influence. Eloquent and powerful in the pulpit, they were untiring workers, aggressive leaders, and capable organizers. Loyal advocates and able exponents of the teachings and practices of the denomination, they inspired the Church of their day with their fearless preaching and undying efforts.

Brenneman served twenty-seven years, fifteen as a District Superintendent and twelve as a pastor, retiring from the active work in 1901 at the age of sixty-seven. Eby continued to labor another five years retiring in 1906 when he was seventy-two. He had served thirty-two years, eighteen as a District Superintendent and fourteen as a pastor. Even after having no regular charge of their own, for years both men frequently preached two or three times a Sunday as opportunity offered.

1. These figures do not include the years which both men spent as ministers in the (Old) Mennonite Church—17 for Brenneman and 16 for Eby.

or necessity demanded. Their greatness cannot be measured by the size of the United Missionary Church of the present, but only on that Great Day when the workers come Home, bringing their sheaves with them, will the true character of their labors be manifested.

But no two men, no matter how outstanding, could have carried on such a great work alone. To assist them in their endeavors, God blessed the Church during this period with more than a dozen other excellent leaders. Included in this number were several evangelists, three of the greatest being Andrew Good of Ohio, Noah Detwiler of Ontario, and Eusebius Hershey of Pennsylvania. Through their labors thousands of precious souls heard the gospel and many of them were brought into a saving relationship with Christ.

Good is reported to have traveled over 200,000 miles, preaching in many of the states of the United States, in addition to making twenty-nine trips to Canada besides one to the Canadian Northwest. Detwiler, the first minister to be ordained by the Ontario District (1874), entered the evangelistic field in 1884 devoting eleven years to this ministry, largely in Ontario and Pennsylvania.

Hershey also travelled extensively throughout the eastern part of the United States and Canada, laboring as an evangelist for forty-three years. The pioneer open-air preacher of the Church, he often conducted meetings on the street or in the Town Square, sometimes speaking to large crowds of one thousand or more. He made thirteen trips to Canada and one to the American West. Speaking fluently in both English and German, for years he preached almost every night, with Sunday often meaning three church services and two Sunday schools.²

In addition to the evangelists, each district of the denomination was blessed with District Superintendents who with much self-denial and great sacrifice laid a foundation that has endured to the present day. This includes Peter Cober, Menno Bowman, and Henry Goudie in Ontario; Samuel Sherk in Indiana; Sidenham Lambert in Ohio; William Gehman and W. B. Musselman in Pennsylvania; and Ebenezer Anthony and O. B. Snyder in Michigan. Their long lives of Christian service,³ their uncompromising stand for righteousness, their

2. For a more detailed account of the life of Hershey, see the author's book, "What God Hath Wrought," p. 13-20.

3. The average age of the 14 men mentioned above was 79. Three of them lived to be over 90, five over 80, three over 75, and only three failed to reach 75, two of these dying prematurely because of their labors on the foreign field—and this at a time when the average life span was not nearly as long as what it is today.

undying zeal for the work of the Lord, and their constant vision of a lost world, enabled them to give the proper leadership so necessary for the young Church of this period. Further reference to these men will be made in later chapters.

Mention must also be made of H. S. Hallman, who for twenty years served as editor of the *Gospel Banner* and did much to promote the various doctrines of the Church in its early years. Intensely interested in Christian publications, he was the "inventor" and first publisher of the Scripture text calendar so popular among all churches today. He also served as secretary of five of the seven General Conferences during the quarter century.

2. THE HOLY SPIRIT AT WORK

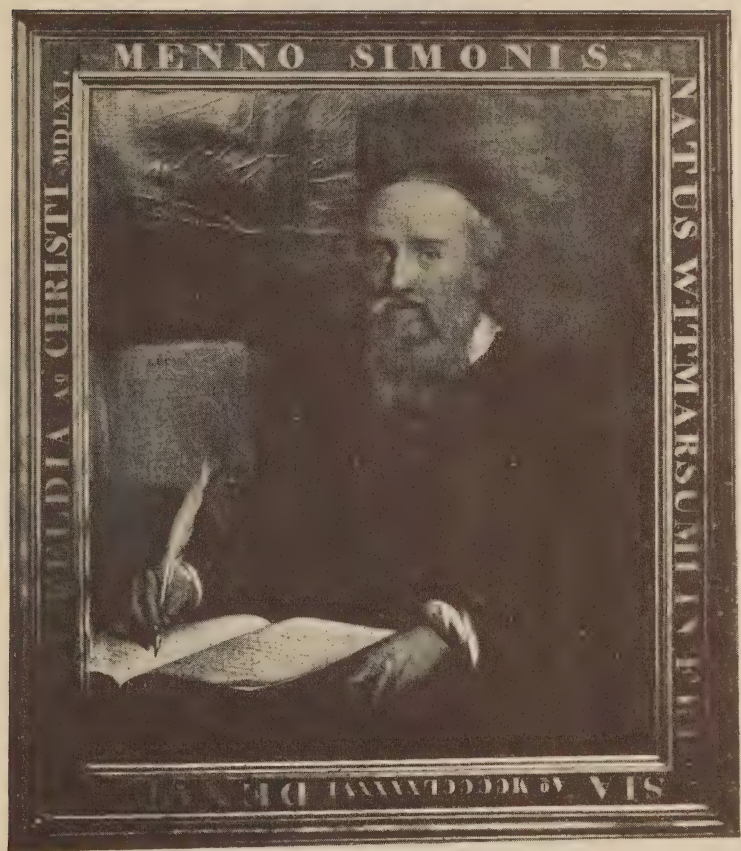
This was a period somewhat similar to the apostolic period of the early Christian Church. Although practically none of the leaders had a high school education, they did possess the baptism of the Holy Spirit. Although lacking machinery and organization, they had something more important—spiritual power. It was this utter dependence upon the Holy Spirit, and their willingness to obey Him no matter what the consequences, that enabled them to accomplish the task entrusted to them.

But the Holy Spirit received a prominent place not only among the leaders but in the lives of many of the laity as well. Like the early Christians they took seriously the spreading of the gospel and felt it was their privilege and duty to pass on the good news to those around them. Many of them having come from a Church that was spiritually dead, they were eager to tell others of the new life that was now theirs. Unlike most of the Mennonite groups who were generally content to try to hold their own people, the Mennonite Brethren in Christ "actually won converts from non-Mennonite homes. In this respect they more nearly recaptured the Anabaptist vision of 1525-1530 than any other branch of Mennonites."⁴

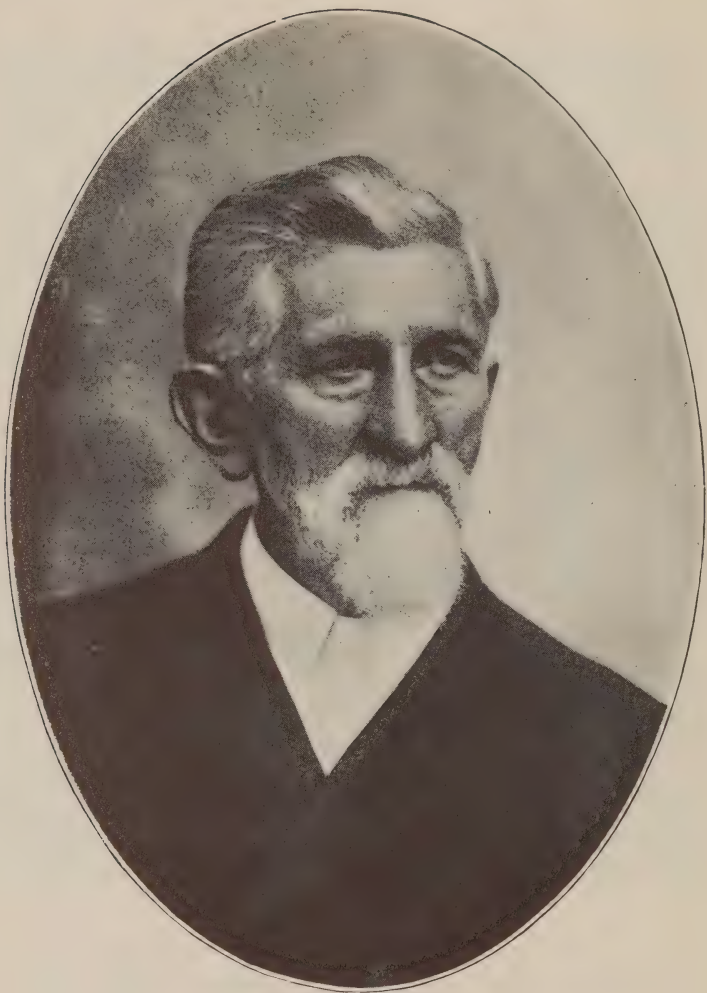
A prominent member of another denomination had this to say:⁵ "God is not looking for men to criticise Him or help Him, but for somebody who will trust Him to such an extent that He can work through them all His good pleasure. This is precisely the sort of stuff

4. Wenger: "Glimpses of Mennonite History and Doctrine," p. 124.

5. Dean Peck of the Christian and Missionary Alliance. See *Gospel Banner*, Aug. 24, 1897, p. 9.



Menno Simons, founder of the Mennonite Church



Daniel Brenneman, founder of the United Missionary
Church in the United States



Solomon Eby, founder of the United Missionary
Church in Canada

P R O C E E D I N G S
OF THE
FIRST SEMI-ANNUAL CONFERENCE
OF THE
Reforming Mennonite Society

The proceedings of the First Semi-Annual Conference of the Reforming Mennonite Society, held at Port Elgin, Bruce County, Ontario, September 18th, 1874.

The meeting was opened with singing and prayer, by brother Solomon Eby; then a short time was spent in prayer to God for His assisting grace in our important undertaking, and not in vain, Christ, the Shepherd and Bishop of His Church, manifested himself in love and power. To him be all the glory.

Brother Solomon Eby, President of the Conference, then read 1st Timothy 4th chapter, and made suitable remarks.

Eusebius Hershey, Minister in the Evangelical Mennonite Society of Pennsylvania, followed with a short exhortation.

Business was then commenced.

1st. Resolved, That Brother Conrad Bolender be chosen Secretary in German, and Eusebius Hershey, Assistant.

2nd. Resolved, That Eusebius Hershey shall be received as Advisory Member at this Conference.

MEMBERS PRESENT.

Ordained Ministers—Solomon Eby.

Do. --Absent John Bear, Daniel Wismer.

Preachers on Trial—Present, Noah Detwiler.

Exhorters—Present, Michael Haug, Amos Bowman.

Deacons—Present, Martin Eby, Wm. Hamling.

Class Leaders—Present, Muncey Brothers, John Schatz, Daniel Eby, Peter Eby, Samuel Haug, Henry Meuser.

First page of the minutes of the first conference of the Reformed Mennonites, 1874. This group later merged with other similar groups to form the United Missionary Church.



Bloomingdale Church, near Kitchener, Ontario, scene of the Union Conference of 1875.



Englewood Church, Ohio, where the final union of 1883 took place and the denomination officially was born. The building stands across the road from the present United Missionary Church.

AN ACCOUNT
OF THE PROCEEDINGS OF THE
FIRST CONFERENCE
OF THE
UNITED MENNONITES,
Held at Bloomingdale, Waterloo Co. Ont., March, 1875.

The members of the "New" and "Reformed" Mennonite Churches respectively have for some time been anxious that a union of those bodies should take place, and with this object in view, a meeting of the ministers and others interested in this matter was called to be held at Snyder's meeting house, Bloomingdale, Waterloo County, Ont., on Tuesday, March 23rd, 1875.

A conference composed of the Brethren Bear, Eby, D. Wismer, Krupp, H. Wismer, Sherk and Detwiler of the Reformed Mennonite Society, and Steckley, McNally and Geiger of the New Mennonite Society, together with many of the members of both bodies, met at the above place on Tuesday morning.

It was opened by devotional exercises by a number of the brethren, after which Bro. S. Eby, of Port Elgin called the attention of the meeting to Col. III. 12-17 from which he enforced the necessity of peace and union.

After the religious exercises were closed the Conference was organized, choosing Bro. S. Eby, as chairman, and Bro. John Krupp, as secretary, and Bro. Joseph Raymer, as assistant secretary. A joint report of the committees of the respective bodies, which had previously met and agreed on a Basis of Union was then handed in. The committees reported that they agreed on the word of God as contained in the Old and New Testaments and a synopsis of the word of God as contained in the eighteen articles of the confession of faith drawn up by the Union Conference held at Dort, Holland, April 21st, 1632, as a Basis of Union; and that the united body adopt the name of United Mennonites for the purpose of denominational distinction.

The chairman called on the brethren composing the Conference to give a reason of the hope of their acceptance with God by the forgiveness of their sins through Christ and to ex-

First page of the minutes of the Union Conference of 1875 when the Reformed Mennonites of Ontario and Indiana and the New Mennonites of Ontario united to form the United Mennonites. This was the first of three mergers that led to the present United Missionary Church.

1. The first group of authors (e.g., [1, 2]) considers the problem of the optimal control of the motion of a mechanical system in the case of a single control parameter. The optimal control is determined by the method of the calculus of variations. The optimal control is determined by the method of the calculus of variations.

With this my dear friends,
I do say it is all

茶:



First General Officers, elected 1955. Center, Rev. Kenneth E. Geiger, first General Superintendent. Right, Rev. Ward M. Shantz, first Vice-General Superintendent. Left, Rev. Ira L. Wood, first General Secretary.

the Mennonite Brethren in Christ are made of. They are the most simple and trusting people I have met.

"Their strength is not found in transcendent genius or superior intellectual acquirements. They believe in God. They are filled with the Holy Ghost. They have the very life of Jesus Christ in them. Those who have not yet that life are seeking it. The strength of their spiritual grip on God is made up of these elements."

So successful was the Church in its program of evangelism, and so effective in its ministry, that during its first twenty-five years (1883-1908) its membership tripled, the number of churches more than tripled, and the number of preaching appointments and ordained ministers more than doubled. The following are the figures:

	1883	1908	Increase
Churches	37	133	259%
Appointments	80	214	167%
Ordained ministers	38	101	166%
Church membership	2,076	6,351	206%

Never since has the Church made such outstanding gains. Beginning with only three districts in 1883, the denomination had seven districts by 1908, four new districts having been opened during the twenty-five-year period. Michigan and Nebraska became separate districts in 1896, Washington in 1906, and the Canadian Northwest in 1907.

Not only was the Church engaged in an active missionary program at home, but an excellent foreign work was begun as well. In 1890 Eusebius Hershey went to Liberia, "on his own," and became the first foreign missionary of any Mennonite group in America. In 1895 William Shantz of Breslau, Ontario, was sent to China, the first missionary to be officially supported by the Church.

Beginning with 1897 there was a steady stream of missionaries going each year to some foreign field, no less than thirty-nine being sent out by 1908. Even one of the District Superintendents, Ebenezer Anthony of Michigan, went with the pioneer party to Nigeria in 1901. The same year the United Orphanage and Mission was organized to direct labors in Turkey, and four years later, in 1905, the M.B.C. Missionary Society was formed to care for the work in Nigeria.

Yes, the period of 1883-1908 was one of great expansion, but the Church of that time possessed no secret formula not available to the Church of today. The same zeal in witnessing, the same determination

to serve God wholeheartedly, the same passion for the lost of earth at home and abroad, and the same dependence upon the Holy Spirit, will bring the same results in this day and age—even greater results for we are now better equipped.

3. CONSOLIDATION AND ORGANIZATION

The remarkable progress of the Church during its first twenty-five years may be compared to the rapid advance of an army into new territory. Having covered so much ground so quickly, it became necessary to consolidate the gains and lay new foundations for further advancement. The period of great expansion was thus naturally followed by a period of consolidation and organization.

Some of the early evangelists and ministers had gone into new sections, held revival meetings where several persons were saved and sanctified, taken in a few members, and then organized a small congregation which generally met in the homes of the members. Many of these later developed into thriving congregations which built their own churches and made good progress. In some instances, however, before the new appointment was fully established, two or three of the prominent families happened to move away, or one or two of the leading members died, or the class did not happen to have the proper leadership, and after a few years the young congregation practically disappeared and the appointment was closed.

Thus it is that during the sixteen years, 1908-1924, there was no actual increase in the number of preaching appointments, but rather a slight decrease. This does not mean that the Church was standing still for no less than 121 new appointments were opened during this period to replace those which, for various reasons, had to be closed.

Whereas in 1908 the average congregation had only thirty members, by 1924 this had increased to forty-six and churches were more firmly established and much better organized. At the start of the period there were only 101 ordained ministers; by 1924 this had risen to 141. Furthermore, in 1908 only half the congregations had Sunday schools; sixteen years later more than three-fourths of them were operating Sunday schools. Not only that, but it is during this period that for the first time in the history of the Church the average Sunday school attendance exceeded the church membership.

It should also be mentioned that in 1908 only 62 per cent of the

appointments possessed their own church-building. By 1924 this had risen to 75 per cent and the denomination was able to claim that it had a million dollars in church property. The following are some of the more interesting statistics for this period.

	1908	1924	Gain
Churches	133	147	11%
Appointments	214	196	
Sunday schools	108	153	42%
Ordained ministers	101	141	40%
Church membership	6,351	8,953	41%
Average S.S. attendance	5,315	10,043	89%
Church property	\$375,000	\$1,035,000	176%

Not only was the work at home better consolidated and organized, but the same was also true of the foreign work of the Church. During the period of great expansion the thirty-nine missionaries which were sent out were spread over some seven fields. During the period of consolidation, however, when another thirty-nine missionaries set sail, all of them, with two exceptions, were sent to only three countries—Nigeria, Turkey, and India.

Two new organizations appeared during this period to strengthen the Church still further: an organized youth work and a well-organized foreign missionary society. The opposition to separate youth meetings gradually disappeared and young people's societies were organized in most churches.

Up to this time foreign missionary work was carried on largely by each district independently, each District Conference assuming the support of its own workers. The General Conference of 1920, however, decided to coordinate the missionary work of the denomination, and the following year the United Missionary Society was organized.

The efforts of the Church to consolidate and organize its work gained for it a reputation among other similar bodies; and a noted Mennonite historian, Dr. C. Henry Smith, had this to say, "The Mennonite Brethren in Christ are acknowledged to be the best organized of any branch of the Mennonite Church."⁶

4. ADVANCING SLOWLY.

The twenty-three year period, 1924-1947, was entirely different from

6. Smith: "Story of the Mennonites," p. 613.

either of the two periods that preceded it. Both the financial depression of the early '30's and World War II in the '40's forced the Church to make certain adjustments and somewhat affected its progress. A new generation had also arisen who were not acquainted with the founders and early leaders of the denomination, and some of the old-time zeal and enthusiasm began to wane.

The quadrennium following the period of consolidation and organization was one of increased activity and was marked by several forward advances. In 1924 while radio was still in its infancy, one of the ministers of the Pennsylvania District began a church broadcast⁷ that became the forerunner of many other broadcasts throughout the denomination. In 1926 the Church's first institution of Christian education was built—Mountain View Bible College at Didsbury, Alberta. During the same year the denomination launched out into an expanded publishing program and erected the home of Bethel Publishing Company in Elkhart, Indiana. And two years later, 1928, saw the Church's first Daily Vacation Bible School conducted at the Chapel Hill Church near Union, Michigan.

A year following the General Conference of 1928 the great depression struck the United States and Canada and the Church found itself faced with a serious financial problem. The regular General Conference scheduled for 1932 was canceled and the denomination went eight years without a meeting of its highest governing body.

During this time (1928-1936) practically no new churches were built. Many people, however, turned to the Church for spiritual help, and the denomination showed a fine increase in church membership and Sunday school attendance. Quite a few new men entered the ministry and several dozen new appointments were opened.

The next eleven years (1936-1947) include World War II and the years immediately preceding and following it. No General Conference was held in 1940 because of the uncertainty of the times and the travel restrictions imposed by the government. Progress became more difficult, the number of new appointments simply balancing those that, for various reasons, had to be closed. Sunday school attendance also remained somewhat stationary, most churches merely holding their own. Such conditions, though, were not peculiar to the Mennonites.

7. See article on "Radio Evangelism" by E. R. Storms in *United Missionary Year Book*, 1949, p. 15-17.

Brethren in Christ, but were to be found among other denominations as well, many of the latter suffering a serious decline.

The war brought a certain amount of financial prosperity, however, and materially the Church enjoyed better times. During this decade some twenty-five new churches were built and a second school was opened, Emmanuel Bible College in Ontario. Church membership also continued to increase, the Indiana-Ohio District having grown to such an extent by 1943 that it was deemed advisable to divide it into two separate districts.

The work of the Church abroad followed somewhat the pattern of the Church at home. With the exception of three years during the depression (1932-1934) when no new missionaries were sent out, the foreign work during this period was characterized by a slow but steady growth. The publication of a missionary periodical, the *Missionary Banner*, was begun in 1938, and five years later the first full-time foreign secretary was elected. A new record was set in 1947 when twenty missionaries were sent out in the one year, thirteen of these being new missionaries going out for the first time.

By the close of this period, in 1947, contributions for all purposes had reached the million dollar mark for the first time in the history of the denomination. The Church had also opened a liberal arts college of its own—Bethel College in Mishawaka, Indiana. A leading Methodist historian referred to the denomination as “the most evangelical of all the Mennonites.”⁸ The following figures help to show the growth at this time:

	1924	1947	Gain
Churches	147	182	24%
Appointments	196	217	11%
Sunday schools	153	205	34%
Ordained ministers	141	198	40%
Church membership	8,953	13,313	49%
Average S. S. attendance ..	10,043	14,158	41%
Church property	\$1,035,000	\$2,185,000	111%

8. Dr. Elmer T. Clark, “The Small Sects in America,” 1949 edition, p. 190.

CHAPTER 10

The United Missionary Church

(Part One)

I. CHANGING THE NAME

Although officially recognized as being one of the Mennonite groups, the Mennonite Brethren in Christ were so drastically different from the other branches of the Church that in many respects they could scarcely be considered as Mennonites. This was especially true in the matter of doctrine, the denomination, from the very beginning, being highly evangelistic and strongly Wesleyan, laying a deep emphasis on the experience of entire sanctification. The Church also favored immersion as the mode of baptism whereas the Mennonite custom was sprinkling or pouring.

For this reason, when the Church was organized at the Union Conference of 1883 and a new name had to be chosen, serious consideration was given to dropping the name "Mennonite."¹ The question was all the more pertinent at the time because the Church's emphasis on genuine conversions made it still more different from the Mennonite Church as a whole. The Canadian delegates explained, however, that in their country certain exemptions from military service had been granted to all Mennonites, and they feared that if the Mennonite name were not retained they would lose this exemption for their young men.

As time went on and the young Church developed its own form of church government, the Mennonite organization was abandoned completely. In the (Old) Mennonite Church a congregation chose its minister by lot from its own membership; in the Mennonite Brethren

1. Information in this paragraph obtained in personal interview with Miss Vianna Longenecker, August 8, 1956.

in Christ Church young men first received a call from God to enter the ministry and then were stationed to some church by the District Conference.

Mennonite pastors received no full support; most of them were farmers or had some occupation whereby they either fully or at least partially supported themselves. On the other hand, early in the present century the MBC congregations began to give their ministers a regular weekly salary endeavoring to support them as fully as possible.

In addition to District Conferences for each district, the MBC organization included a General Conference for the entire denomination and Local Conferences held quarterly by each congregation. Neither of the latter was of Mennonite origin, the (Old) Mennonites not organizing a General Conference until 1897. Even then, for many years, their General Conference was largely a fellowship of the districts rather than being a legislative body.

As the Mennonite Brethren in Christ expanded and entered new territory, they were constantly faced with new problems because of their name. In some sections they found a stigma attached to the name Mennonite. The general public, unfamiliar with the important distinctions that made them unlike the many other Mennonite groups, often associated them with the Amish, the Old Order Mennonites, the Hutterites, or even the Dukhabors.

The problem was especially critical for the churches in the West, both in the United States and in Canada. In some districts it was virtually impossible to open churches in new communities. Evangelists and pastors often found their work hindered because of the Mennonite name.

During the early twenties several articles appeared in the *Gospel Banner* advocating that the name of the denomination be changed. In a six-month period beginning July, 1922, there were six articles from writers in four districts all asking for a change.² As a rule, the western districts strongly favored a change while the eastern districts with the larger membership were divided on the issue.

In 1928 the Canadian Northwest and Nebraska Districts, despairing of having the name changed for the entire denomination, requested the General Conference to grant them the privilege of operating under

2. See issues of July 13, Aug. 3, Sept. 7, Nov. 16, Dec. 28, and Jan. 18.

the name, Missionary Brethren in Christ.³ No action was taken, however, although the request caused considerable discussion.

During the following two decades the movement for a change of name gradually gained momentum, the matter coming to a head at the 1947 General Conference at Potsdam, Ohio, where it was the chief question before the conference. Delegates pointed out that the denomination was so different from the various Mennonite groups in both doctrine and practice, that it was only fair to the latter to discontinue using their name. In some localities the Mennonite name had not proven to be a hindrance, but the conference felt it must act in the interests of the denomination as a whole. Accordingly, after practically two days of discussion, mingled with much prayer and thoughtful consideration, it was decided to change the name to that of the United Missionary Church.

The official reason assigned for the change of the Church name, was "the conviction that the work of the Church could be more successfully carried on in the home and foreign fields under the newly-adopted name."⁴ The conference felt that the new name would more appropriately and adequately express the work to which the denomination had been called by the Lord.

2. WITHDRAWAL OF PENNSYLVANIA

William Gehman, founder of the Pennsylvania District, was privileged of God to live to the age of ninety-one. In the early years there

3. The following resolution was passed by the Canadian Northwest District Conference in 1927:

"Whereas there are many thousands of Mennonites from foreign countries already in western Canada, and hundreds more are coming each year, who have but one thing in common with the M. B. C. Church, namely 'non-resistance,' and have many things which are quite objectionable, both to citizenship and spirituality, on account of which the name Mennonite has been brought into disrepute thus becoming a great barrier and a positive hindrance to aggressive evangelism and church extension in the Canadian Northwest.

"And whereas the Bible instructs us to 'lay aside every weight,' after considerable discussion and prayerful consideration a meeting of the conference session held at Didsbury, Alberta, March 12, 1927, it was

"Resolved that we earnestly request the next General Conference to seriously consider the advisability of changing the name of the Church, and further,

Resolved that we recommend the adoption of the name, Missionary Brethren in Christ."

(Quoted in the 1928 Indiana-Ohio Journal, p. 27.)

4. Conference Journal: "Proceedings of the 15th General Conference," p. 50.

was little organization, but in 1879 he became the first District Superintendent, an office which he held until his retirement thirteen years later (1892). Beginning in 1879 with five churches,⁵ there were thirty-one preaching appointments by the year 1900, at which time the district was divided and two District Superintendents were elected.

During the first half of the twentieth century the work was largely under the leadership of two men, W. G. Gehman and H. B. Musselman. The former, a son of the founder and a former school teacher, was a District Superintendent for thirty-six years, from 1905 until the time of his death in 1941.⁶ His record was surpassed only by Musselman who, with the exception of two years (1905-1907), was District Superintendent from 1900 to 1945 for a total of forty-three years.⁷ He was a son of Jonas Musselman, one of the pioneer ministers of the district and founder of one of the first churches.⁸

This was the only district of the Church where the mantle of the founders passed directly from father to son. Fired with the enthusiasm of the early leaders, both Gehman and Musselman were of strong character, very aggressive, and capable organizers. They were ably assisted by two other men who also played an important part in the development of the work: W. B. Musselman, an older brother of "H. B.," and C. H. Brunner, a first cousin, by marriage of the Musselmans.

To promote the cause of home missions W. B. Musselman organized the Gospel Workers Society in 1895 and opened several missions in Pennsylvania and New Jersey which were placed in charge of young ladies who felt called of God to serve in this capacity. In 1898 he was also appointed director of the district's foreign missionary program, a position he held for forty years until his death in 1938. A man with exceptional business abilities energized by an unwavering faith in God, "W. B." further launched out into colportage work. Beginning in a small way, his movement soon grew. He organized the Union

5. Zionsville, Coopersburg, Quakertown, Fleetwood, and Springtown.

6. For a brief account of the life of W. G. Gehman see the *Gospel Banner*, Jan. 1, 1942, p. 1.

7. See article on H. B. Musselman in "United Missionary Church Handbook," 1948, p. 7.

8. Quakertown in 1872. Jonas Musselman served as pastor here until 1882, except for one year 1876-1877. He continued in the ministry until his death in 1886 at the early age of 46.

Gospel Press in Cleveland, Ohio, and founded the well-known religious magazine, the *Gospel Herald*.⁹

Similar to the Gospel Workers Society was the Gospel Herald Society which was begun by C. H. Brunner in 1898. It also opened several missions placing them in charge of young men, some of these missions later developing into large churches. Brunner served as secretary of the District Conference for forty-four years (1891-1899, 1906-1942), a record unequalled by any other conference secretary, and was editor of the *Gospel Banner* for four years (1909-1912 inclusive).¹⁰

Under the leadership of these four men the Pennsylvania District grew to the place where, by 1912, it had the same membership as Ontario and Indiana-Ohio.¹¹ Churches were built in new centers, many of them in cities where the opportunities for advancement were unlimited. During the thirty-five years, 1912-1947, the number of appointments increased only slightly, from twenty-nine to thirty-seven, but the church membership more than doubled rising beyond the four thousand mark. One reason for this was the fact that three-quarters of the churches were located in cities of over fifteen thousand population, and only one-fifth were in rural districts or small villages.

In many ways, however, Pennsylvania was different from the other districts of the Church. The practice of having deacons was discontinued at an early date,¹² and for many years churches had no young people's societies nor women's missionary societies. A constitution for the former was not adopted until 1947,¹³ and it was not until 1949 that the latter was made an active part of the Local Conference.¹⁴ The district did not have its own Bible School until 1950.

9. For further details on the life of W. B. Musselman see the *Gospel Banner*, Apr. 14, 1938.

10. For additional information see "U. M. Year Book," 1949, p. 18, also *Gospel Banner*, Dec. 9, 1948.

11. Indiana-Ohio, 1,651 members; Ontario, 1,622; Pennsylvania, 1,608.

12. At least by 1900. The General Conference Journal for that year reports 31 appointments but only nine deacons. In later years the number continued to decrease as these gradually died and no new ones were elected.

13. Pennsylvania Year Book, 1947, p. 123-125.

14. The following resolution was adopted by the 1949 District Conference: "Whereas women's missionary societies have been organized in a number of our churches and have been actively engaged in missionary projects and have stimulated missionary interest, therefore, resolved that women's missionary societies that have been or shall be organized in our churches be recognized by and report to the Local Conferences." (Pennsylvania Year Book, 1949, p. 26).

As the denomination developed and the various districts began to see the value of cooperating together to a greater extent, Pennsylvania generally seemed rather reluctant to unite its forces with the rest of the Church. When the United Missionary Society was formed in 1921 to coordinate the foreign missionary work, the Pennsylvania District decided to continue its own missionary program although it did support some of the UMS workers. Most of its missionaries, however, were sent out to labor under other boards.

Whenever the advisability of having a General Superintendent was discussed by General Conference, the Pennsylvania delegates always opposed the move.

The number of subscribers to the *Gospel Banner* was always quite small in proportion to the membership of the district,¹⁵ and for eight years (1917-1924 inclusive) Pennsylvania published its own church paper known as the *Eastern Gospel Banner*.

When the denomination founded Bethel and established its own liberal arts college, no consideration was given by Pennsylvania to having a part in the new institution.

Furthermore, when, in 1947, the denomination decided to change its name to that of the United Missionary Church, the Pennsylvania District voted against the proposal and decided to retain the name, Mennonite Brethren in Christ Church, which they still use to this day. The same year they strengthened the Mennonite name by choosing "Menno Youth" as the official name of their young people's societies. A request by the Walnutport Church to have Pennsylvania join the other districts and use the United Missionary name, received some support but was rejected by the 1948 District Conference.¹⁶

But the greatest difference between Pennsylvania and the rest of the denomination was in the matter of doctrine. Early in the history of the district there developed some men with Calvinistic leanings. Some of the leaders were in harmony with the Church's teachings on entire sanctification but many of the ministers showed a definite trend away from the Wesleyan position. The somewhat ambiguous article on sanctification in the Church discipline for many years,¹⁷ was the result of an effort on the part of some of the Church to provide a

15. On a percentage basis, it was generally the smallest of any district.

16. See Pennsylvania Yearbook, 1948, p. 24, 41.

17. See the chapter on "Doctrine."

statement on the subject which would be acceptable to the Pennsylvania brethren.

The cause of the gradual swing of the Pennsylvania ministers toward a form of Calvinism, is not easy to explain. It may have been due in part to the unconscious influence of the guest speakers at the annual camp meetings, many of whom were not strong "holiness men." Again, the use by all the churches of a certain type of Sunday school literature, may have been another contributing factor.¹⁸ The change of course, whatever the cause, was gradual; but eventually, by and large, the Wesleyan emphasis became less and less and even violently opposed by some.

In addition to all that has already been written, it must be admitted that undoubtedly there was some fault on both sides with occasionally a clash of personalities which might have been avoided had more forbearance been shown by those concerned.

Matters came to a head at the 1952 Pennsylvania District Conference when the following resolution was passed.¹⁹

"Whereas our district differs greatly with the districts of the United Missionary Church in doctrine, in organization, and in government, and

"Whereas the position of our district on our interpretation of the doctrine of holiness, our desire to become an independent-sending foreign missionary board, our educational program, our plans concerning church government, our wish for autonomy in the control of all funds and expenditures, and our desire for proper and fair representation—all conflict with the principles of the proposed merger,²⁰ therefore

"Resolved that we hereby sever all relationship with the districts of the United Missionary Church and consider the Mennonite Brethren in Christ Church of Pennsylvania, Incorporated a separate and distinct body."

This resolution was presented by the two Pennsylvania District Superintendents to the meeting of the United Missionary General

18. Although the Union Gospel Press had no official connection with the Pennsylvania District Conference, nevertheless the fact it had been founded and was directed by a member of the conference caused its Sunday school supplies to be widely used throughout the district. Some of its writers were definitely Calvinistic.

19. See *General Conference Journal*, 1955, p. 13.

20. For information about the merger, see the following chapter.

Board of November 11, 1952. The Board accepted it for the time being and the 1955 General Conference accepted it officially.

At the time of its withdrawal in 1952 the Pennsylvania District had forty-four appointments with 4,489 members and owned \$1,500,000 in church property. The Church had suffered a great loss, but the cause of unity had been given a big impetus, and for the first time in many years the denomination was in a place where it could begin to act as a unit.

The United Missionary Church

(Part Two)

I. A CENTRALIZED GOVERNMENT

For many years the United Missionary Church, rather than being a denomination, was more of a federation of several districts which acted more or less independently in carrying on their work for the kingdom of God. Eventually, though, some of the leaders began to see that the Church would be more united and could make better progress if it adopted a more centralized form of government.

As early as 1892 the Ontario District called the attention of the General Conference "to the advisability of electing a bishop."¹ The matter was freely discussed by the conference but the proposal was rejected.² Too many people still remembered the autocratic rule of some of the bishops in the Old Church, and were fearful of anything that might lead in this direction.

The formation of the United Missionary Society in 1921 was a step in this direction, however. It coordinated the foreign work of the denomination and proved so successful that there was soon a demand for a more united program at home. Especially was this true among the smaller western districts which often felt they were separated from the larger districts in the east and had little fellowship with the Church in general.

In 1924 the Canadian Northwest District petitioned the General Conference at Brown City, Michigan, to elect a Bishop or General Superintendent "who could visit all the districts and prove a means of more closely uniting the Church as a whole."³ This request gathered momentum at each succeeding General Conference. In 1928 the North-

1. *Gospel Banner*, Apr. 15, 1892, p. 4.

2. *Gospel Banner*, Oct. 15, 1892, p. 3.

3. General Conference Journal, 1924, p. 29.

west was joined by the Nebraska District. The following conference (1936) saw the Washington District⁴ add its voice to the other two.

When, in 1943, the election of a full-time Foreign Secretary helped to bring increased vitality and progress to the missionary work of the denomination, the General Conference found itself faced with greater pressure to elect a General Superintendent. In 1947, at Potsdam, Ohio, two of the large districts in the east, Michigan and Ohio, supported the western districts in their appeal. This resulted in a committee being given the task of investigating the matter during the following quadrennium.

Meanwhile the denomination was becoming vitally interested in a second issue, that of another merger, this time with the Missionary Church Association. The latter group was similar to the United Missionary Church in doctrine but its form of church government was somewhat different, being more centralized, and churches using the "call" system in the choice of pastors.

In 1941 representatives of the Indiana-Ohio District and the Michigan District met with representatives of the Missionary Church Association to explore the possibility of a closer relationship between the two groups. As a result of this preliminary meeting, these two districts petitioned the following General Conference (1943) to give consideration to the advisability of developing plans for a merger of the two denominations.⁵ Accordingly a committee on merger, composed of a representative from each district, was elected to study the matter further.

During the following decade interest in the merger varied considerably, rising and falling from time to time. On occasions it was enthusiastically supported, in other instances little interest was shown. Sometimes it was strongly favored by one denomination, sometimes by the other. A joint committee representing both groups studied the question quite thoroughly and a new constitution was drawn up.

From the very beginning, however, the Pennsylvania District was opposed to the merger, knowing that it would mean a more centralized form of church government including a General Superintendent. As the other districts seemed to become more favorably inclined, the Pennsylvania delegates strengthened their opposition and eventually

4. In 1936 known as the Pacific District.

5. General Conference Journal, 1943, p. 28.

in 1952 the district withdrew from the denomination as outlined in the previous chapter.

In May of 1953 a special two-day session of the General Conference convened at Goshen, Indiana, to consider the constitution being proposed as a basis for union. The revised constitution was then sent to the various District Conferences in 1954 for their ratification. The vote on the merger itself fell slightly short of the two-thirds majority required, but all districts seemed to favor most of the new constitution.

Accordingly the seventeenth General Conference, which was held in Bethany Church, Kitchener, Ontario, November 2-8, 1955, became not only the longest, but also the most outstanding and historic of all the conferences since the final union of 1883. A new constitution was adopted centralizing the government of the Church, four general officers were elected, three new denominational boards were created, the membership of the General Conference was more than doubled, and the General Conference term was shortened from four to three years.

A full-time General Superintendent was elected to have "general oversight of the entire work of the denomination in keeping with the objectives, doctrines, and practices of the Constitution; and to coordinate the work of all departments and agencies with a view of effecting harmonious and effective relationship."⁶

The other three general officers elected were a Vice General Superintendent, a Secretary, and a Treasurer. None of these were full-time positions.

In addition to the General Board and the Foreign Board, three new denominational boards were set up, the Church Extension Board, the Publications Board, and the Coordinating Educational Board.

For the first time in its history the Church was now organized to extend the kingdom of God not only on a local and district level, but on a denominational level as well. The entire Church was soon to feel the effects of the new centralized program.⁷

2. THE NEW ADVANCE

The choosing of God's man for its first General Superintendent, was

6. General Conference Journal, 1955, p. 68.

7. By 1958 the question of a merger between the United Missionary Church and the Missionary Church Association, had not yet been definitely settled. The proposed merger had had several beneficial results, however: it had helped to bring about a new Constitution, and had been a predominant factor in bringing about a more centralized form of church government.

a matter of prime importance for the United Missionary Church. It was felt that such a person should be "deeply spiritual, noted for his denominational loyalty, and possessed of leadership qualities. He must be a man of vision, must have the ability to organize, should have a wide concept of the denomination as a whole, and should be acceptable to the United Missionary Church."⁸

Elected to the position was Kenneth E. Geiger, a young man of thirty-nine who had entered the ministry in the Indiana District at the age of 21. After having served thirteen years as a pastor (1938-1951), he had been chosen District Superintendent, a position which he held for five years, the Indiana District making remarkable progress under his leadership."⁹ It was also largely through his labors that the Men's Missionary Fellowship was formed in 1952.¹⁰

Elected the first Vice General Superintendent was Ward M. Shantz, District Superintendent for Ontario and secretary of the 1955 General Conference. A Michigan pastor, Ira L. Wood, who had been a District Conference Secretary for six years,¹¹ and an Indiana layman, Ancel Whittle, were selected to be, respectively, denominational Secretary and Treasurer.

The new General Superintendent assumed his duties in a full-time capacity in June, 1956, and within a year the Church had begun to function more as a unit. The first denomination-wide Sunday School Rally Month was held, and churches took their first offering for church extension on a denominational basis. The Coordinating Educational Board had begun to coordinate the educational program of the Church, the Publications Board had begun expanding the Bethel Publishing Company, and the Church Extension Board had started to plan the opening of a new district.

The ten years around the middle of the twentieth century, 1947-1957, thus formed one of the most important decades in the history of the denomination. At least four progressive steps were taken: the changing of the Church name, the establishment of a liberal arts college, the setting up of a more centralized form of church government,

8. *Gospel Banner*, Nov. 17, 1955, p. 3.

9. For further information on K. E. Geiger, see the *Gospel Banner*, Dec. 1, 1955, p. 3.

10. *Gospel Banner*, Oct. 9, 1952, p. 10.

11. 1945-1951.

and the writing of a new Constitution. In 1956, the Church was incorporated under the laws of the state of Indiana.

This was a period characterized by the greatest building boom the denomination had ever experienced. The number of church buildings increased by forty-seven, the number of parsonages by thirty-four, Bethel College was begun, many of the older churches built large additions, and both the Bethel Publishing Company and many of the camp grounds undertook major construction projects. During the ten years the Church acquired an additional \$4,000,000 in property and more than doubled its holdings.

Many of the finest young men in the Church entered the ministry at this time, and several ministers of other denominations left their own group to join the United Missionary Church. Approximately ninety men were ordained during the decade, and several new men entered the evangelistic field. Sunday schools registered a big increase in attendance, and the average member doubled his contribution to the Church.

Thus, although the Church suffered a temporary setback during this period through the withdrawal of its largest district, Pennsylvania, *nevertheless* so great was its progress that, with the exception of church membership, the many increases made by the denomination more than offset the loss which it had suffered. The following figures speak for themselves:

	1947 (including Pennsylvania)	1957 (without Pennsylvania)
Churches	182	192
Appointments	217	206
Ordained ministers	198	235
Church members	13,313	10,200
Average S. S. attendance	14,158	18,766
Total offerings	\$1,007,575	\$1,611,062
Per capita givings	75.76	157.96
Church property	\$2,185,000	\$5,535,000

On the foreign field the United Missionary Society enjoyed its greatest period of progress and expansion, the number of its missionaries doubling during the ten-year period to pass the one hundred mark. Receipts considerably more than doubled, rising from \$88,000 to \$218,-

ooo. A new field was opened in Brazil and eight missionaries were sent to that country. The first missionaries were also sent to Japan, Mexico, Egypt, Sierra Leone, Formosa, and the Dominican Republic. Further details will be given in the chapter on Foreign Missions.

In 1958 the United Missionary Church celebrated its seventy-fifth anniversary as a branch of the Christian Church. Although small in size when compared to the large denominations, its record of accomplishments, especially in recent years, is far from insignificant, and one of which any Church may justly be proud. But only the foundation has been laid. It is now up to the Church of the present day to build thereon, under the leadership of the Holy Spirit, a structure with which even God Himself will be well pleased.

“Let every man take heed how he buildeth thereupon” (1 Cor. 3:10).

PART II

THE VARIOUS DISTRICTS

The Ontario District

The Ontario District was organized in 1874 largely through the efforts of Solomon Eby, its founder and first District Superintendent. Born in revival fires, the district has always taken a prominent place in the United Missionary Church, and was for many years the largest district in the denomination. Its leaders have exerted an influence upon the entire Church, and both at home and abroad the Ontario District has made no small contribution to the development of the Church as a whole.

Originally known as the Canada District, Ontario was the birthplace of the United Missionary Church in Canada. The story of how the Church was born and the main events of its early history have already been related in chapters four and five. The work may be divided into three periods as follows: the Early Period, from 1874-1908; the Middle Period, 1908-1947; and the Modern Period, since 1947.

I. THE EARLY PERIOD (1874-1908)

Ontario's Early Period may be compared to the Period of Great Expansion which was experienced by the denomination as a whole. At the time of the Union Conference of 1875, there were approximately four hundred members, the great majority of these having been originally Mennonites.

There was only one church building, that at Dickson's Hill, which had been erected in 1863.¹ Most of the services were held in private homes, school houses, or halls. Both the English and German languages were used as the occasion required. Open air meetings were common and prayer meetings were greatly emphasized.

An author of another denomination has written as follows: "The ministers literally went into the byways and lanes to preach. Wherever a group could be gathered, there the message was delivered. The zeal

1. See chapter 4. For a brief history of this historic church, see article by E. R. Storms in the *Gospel Banner*, July 3, 1952, p. 5.

and enthusiasm with which these people worked is to be admired.”²

Solomon Eby served as District Superintendent until 1886 when he was succeeded by Menno Bowman. The latter likewise was a good organizer and was chairman of the General Conferences of 1888 and 1892. Like Stephen of old he was “a man full of faith and of the Holy Ghost” and carried a deep concern for the welfare of the denomination. Many a night he spent groaning in the Spirit interceding in behalf of his beloved Church.

The chairmen of the first four General Conferences were all Canadians. As late as 1888, half the membership of the denomination was to be found in the province of Ontario.³ At that time there were twenty-seven churches, plus another thirty-six preaching appointments, with a total of 1,662 members.⁴ Some of the churches built during these years were Port Elgin in 1875; Markham, 1877; Kitchener (Bethany), 1877; New Dundee, 1878; Vineland, 1881; Breslau, 1882; and Spring Bay, 1890.

So rapidly had the district grown that in 1891 it was deemed advisable to elect two Superintendents. Accordingly Eby labored another six years in this capacity and Bowman nine, each of them supervising half the district. During the seventeen years, 1891-1908, three new men were chosen to serve as District Superintendents: Peter Cober, Henry Goudie, and Samuel Goudie.

The record of Peter Cober is somewhat unique. He was the first subscriber to the *Gospel Banner*.⁵ Born near Hespeler, as a young man he moved to the United States where he helped start the Michigan District, then a part of the Indiana District. (See chapter fifteen.) For two years he pastored the Bethel Church in Indiana and was ordained by that Conference in 1884. The following year he returned to Ontario where he labored for the next thirty-nine years, ten of these as a District Superintendent. In the latter capacity he opened, in 1897, at Collingwood, the first “city mission” in the Ontario District.⁶ He

2. Burkholder, “A Brief History of the Mennonites in Ontario,” p. 193.

3. In 1888 Ontario had 1,229 members; Indiana-Ohio-Michigan, 755; and Pennsylvania, 458.

4. These figures include 11 appointments in Michigan which was then part of the Ontario District.

5. *Gospel Banner*, Oct. 25, 1917, p. 8.

6. Collingwood, Sept. 17; Toronto (Banfield Memorial), Oct. 3; St. Thomas, Oct. 31. All in 1897.

attended sixty consecutive District Conferences.⁷

The two Goudie brothers gave more than a century of active service to the Church.⁸ Henry, the older, was a charter member of the denomination.⁹ After twenty-three years as a successful pastor, during which time he organized the class at Gormley,¹⁰ he was elected District Superintendent in 1900. Six years later he moved to Alberta where he organized the Canadian Northwest District. (See chapter seventeen.)

Samuel Goudie was elected a District Superintendent in 1905, a position which he held for twenty-eight years, the longest of any of the Ontario Superintendents. He also exerted a considerable influence upon the Church as a whole, being the one largely responsible for the founding of the United Missionary Society, of which he served as President for seventeen years (1922-1939). He was also Chairman of the General Board for thirty-one years (1912-1943). In both instances he set records for terms of service which have never since been equalled.¹¹

Under the leadership of these five men the Ontario District made outstanding progress. No less than thirty-five of the present churches were opened during this early period. In addition to those already mentioned, this includes Stayner in 1892; Shrigley, 1893; St. Thomas, Collingwood, and Toronto (Banfield Memorial) in 1897; Hespeler, 1898; Owen Sound, St. Catharines, and Toronto (Grace) in 1899; Aylmer, 1900; Wallace, 1901; Stouffville and Hanover, 1903; and Stratford, 1906.

Outside of the District Superintendents the most prominent minister of this period was H. S. Hallman, for twenty years editor of the *Gospel Banner* which at that time was published in Ontario. He was also the first President of the City Mission Workers Society, which was organized in 1902 to further promote home missionary work in towns and cities.

Typical of the pioneer pastors and evangelists of the time was William Schroeder, who was converted in the Elmwood Church¹² at the age of twenty-five. The following year (1885) God called him into

7. 1881-1940 inclusive. Ontario Conference Journal, 1941, p. 11.

8. Henry Goudie, 49 years (1877-1926); Samuel Goudie, 54 years (1886-1940).

9. He joined the Reformed Mennonites in 1874.

10. This was in 1891. See *Gospel Banner*, Dec. 17, 1931, p. 1.

11. See article on S. Goudie, "United Missionary Year Book," 1949, p. 19.

12. A former appointment near Hanover.

full-time home mission work and he started off for the Bruce Peninsula.¹³ After two days of travel by train and stage he reached Lion's Head, a distance of some sixty miles. From there he set out on foot, tramping through the snow and visiting all parts of the peninsula, sometimes blazing a trail by compass where there was no road.

The various United Missionary churches in this part of Ontario today are the result of his labors. At Cape Chin almost the entire settlement of ten or twelve families was converted. Then, building a dam to raise the water in a neighboring stream, he baptized nearly all the converts.¹⁴ The next year (1886) he journeyed to Manitoulin Island where he spent five years and began United Missionary work there. In 1890 he built the Salem Church at Spring Bay. The following year he was sent to Michigan to engage in pioneer work in that state.

Mention must also be made of Noah Detwiler, the pioneer evangelist of the Church in Canada. The first preacher to be ordained by the Ontario Conference (1874), he entered the full-time evangelistic field in 1884 devoting eleven years to this ministry,¹⁵ nine in Ontario and two in Pennsylvania. In addition, while serving as pastor, he spent several summers in evangelistic labors, including a two-month visit to Kansas in 1881. He was also founder and first pastor of the Banfield Memorial Church in Toronto. In all his preaching his constant theme was holiness.

Not only was the district blessed with several outstanding ministers but some excellent laymen as well. One of these was Peter Shupe, a member of Bethany Church, Kitchener, who was known far and wide for his "singing schools." These he conducted one night a week for two or three months wherever he was invited. Many of the early ministers and a large part of the membership owed whatever training in music they possessed to these classes.

Peter Shupe was also the compiler of a small booklet, "Rudiments of Music." Containing eleven lessons it was designed for use in singing schools. Printed by the publishing house of the Methodist Church, Toronto, it had a circulation of several thousand copies and was also in demand outside the United Missionary Church.

The most prominent layman of the period was Jacob Y. Shantz

13. Information from personal letter to the editor from Wm. Schroeder in 1943.

14. See article by Wm. Schroeder in *Gospel Banner*, Nov. 30, 1944, p. 6.

15. 1884-1888, 1891-1897, 1901-1902.

whose remarkable abilities were recognized not only by his Church but also by his city and the Canadian government.¹⁶ One of the most progressive farmers in Waterloo County, he is supposed to have imported into Canada the country's first reaping machine. By 1880 he and his sons were the largest employers of labor in Kitchener, his factory employing 142 persons. In 1882 he was chosen mayor but was too modest to occupy the position and resigned after four days in office. At the request of the Canadian government he directed the migration of some 7,500 Mennonites from Russia to Manitoba, making twenty-seven trips from Kitchener to Manitoba to supervise the project.

Equally progressive in spiritual matters, Jacob Y. Shantz was the first Sunday school teacher in Waterloo County. When the *Gospel Banner* was launched in 1878, he was elected a member of the managing Committee, a position he held for eighteen years. A regular contributor to the *Banner*, he was also a member of the first three General Conferences.¹⁷

In 1881 the Ontario District held, at Breslau, its first camp meeting.¹⁸ The same year a Foreign Missionary Society was organized with J. Y. Shantz as secretary-treasurer. In 1889 the first Sunday school convention was held, also at Breslau,¹⁹ and in 1895 William Shantz of Breslau went to China, the first official missionary to be sent out by the denomination. In 1905 A. W. Banfield, F. R. G. S., began the work in Nigeria, and two years later Miss Frances Matheson and Miss Ruby Reeve became the Church's first missionaries in India.

Not only was there an intense interest in foreign missions, but in home missionary work as well. As will be described in more detail in future chapters, both the Michigan and the Canadian Northwest Districts are the direct result of the efforts of the Ontario District to spread the gospel here at home. The first District Superintendents and the first ministers in both these districts were all Ontario men.

16. For the life of J. Y. Shantz, see E. R. Storms, *Gospel Banner*, Feb. 20, 1958, p. 2-3.

17. The first General Conference of the United Mennonites in 1879, the first General Conference of the Evangelical United Mennonites in 1882, and the first General Conference of the Mennonite Brethren in Christ in 1885.

18. The first camp meeting at Kitchener was held in 1887, the first at Stayner in 1890.

19. This was the first Sunday school convention to be held by any Mennonite group in Canada.

In 1896 when Michigan was organized as a separate district, Ontario lost ten ordained men and 522 members. Similarly, a decade later when the Canadian Northwest District was organized, Ontario lost another three men and 143 members. In spite of these losses, however, by the end of the Early Period, in 1908, the Ontario District had made such outstanding progress at home that it was able to report thirty-seven churches, sixty-three preaching appointments, and 1,681 members.

2. THE MIDDLE PERIOD (1908-1947)

For the fifty years, 1891-1941, the Ontario District was divided into two parts, each with its own District Superintendent, except for two years, 1907-1908 and 1917-1918. During the next four years (1941-1945) the entire district was under one Superintendent. This was followed by two years during which the district was governed by four Pastor-Superintendents—four pastors each of whom also served in a part-time capacity as a District Superintendent over several churches.

The Superintendent with the longest term during the Middle Period was Samuel Goudie, to whom reference has already been made. His twenty-eight years of office stretched from 1905 to 1933. In addition he labored twenty-six years as a pastor, retiring from the active ministry at the age of seventy-four.

Another minister who rendered faithful service as a District Superintendent at this time was Milton Bricker. He spent forty-four years in full-time work—twenty-six as a pastor, eighteen as District Superintendent—during which time he never missed a Sunday because of sickness, or failed to attend an early morning prayer service at camp meeting.

Like the other men of this period, he did not have a college education, but was ever zealous for Christ and the Church. For years he baptized, took into the church, married, and buried more members than anyone else in the district.²⁰ A friend to everybody, he knew personally practically every member and adherent in the Ontario District from the oldest grandfather to the youngest child.

Other District Superintendents during this Middle Period were: Silas Cressman, who served eleven years; C. N. Good, seven years;

20. Information from personal letter to the editor, Jan. 29, 1957. During the time when a baptismal service was always held in conjunction with the camp meeting, for 15 years all the candidates were baptized by M. Bricker.

Ephraim Sievenpiper, three years; S. S. Shantz²¹ and W. B. Moyer,²² each two years, and R. A. Beech, one year.

Most prominent of these men was C. N. Good who gave fifty years (1892-1942) to the active work. During his varied ministry, in addition to seven years as a District Superintendent, he labored as an evangelist for four years, as a pastor for twenty-six years, and as President of the City Mission Workers Society for twenty years.²³ He was chairman of the General Conference at Wakarusa, Indiana, in 1936, and was the first treasurer of the United Missionary Society. During his half century of service he preached 9,434 sermons, made 22,084 visits, and attended 3,469 prayer meetings and 2,829 Sunday schools—at an average salary of \$773.35 a year.²⁴

In some respects the Ontario District did not seem to make too much progress during the Middle Period. The number of preaching appointments actually dropped from sixty-three in 1908 to forty-six in 1947. The number of churches remained stationary at thirty-seven. Only four of the present congregations date back to this period. Petrolia and Listowel were opened in 1920 and 1926 respectively; the Cape Chin church was built in 1936,²⁵ and the Colborne church in 1945. During the thirty-nine years church membership increased from 1,681 to 2,293. An analysis of the situation may be of some value.

1. Most of the churches were in rural districts or small towns where their growth was definitely limited. Several city missions were opened during the Early Period, but for more than four decades no churches were built in cities.²⁶

2. A great enough importance was not attached to the Sunday school, the natural source for most new members. On no occasion, previous to

21. In 1958 S. S. Shantz retired after 49 years in the active ministry. He and his wife spent two terms (1915-1923) as missionaries in Nigeria.

22. W. B. Moyer previously served nine years (1930-1939) as Superintendent of Young People's Societies.

23. Full-time, 13 years; part-time, 7 years.

24. Information in personal interview, 1957. In 1958 C. N. Good attended his 64th consecutive District Conference; and though 88 years of age was still teaching a Sunday school class.

25. The revival conducted by Wm. Schroeder at Cape Chin has already been mentioned. However, most of the families later moved away. Only one family remained, but eventually its members again came into contact with the U. M. Church, a revival developed, and a class was formed. See *Gospel Banner*, Jan. 25, 1945, p. 6.

26. Stratford was opened in 1906. The next church built in a city was Evangel Church in Kitchener in 1950.

1947, did the average attendance in Sunday school ever equal the church membership. The last twenty years of the Middle Period may be taken as an example. Attendance climbed for ten years to reach a new high in 1937, then declined for the next decade until in 1947 it was lower than it had been in 1927.²⁷

3. In 1908 the Church in Ontario suffered a loss when five ministers and some eighty members withdrew and joined the Pentecostal movement which was then beginning to appear in Canada. Pentecostal churches were formed at Markham, Vineland and Kitchener.²⁸

Solomon Eby, who had retired from the active ministry in 1906, was himself somewhat influenced by the new movement, and in 1912, when in his seventy-eighth year, claimed to receive his "baptism." He did not withdraw from the Church, however, until four years later.²⁹ It is regretful that he thought it necessary to leave the Church after having given a life of service to it; but he will always be remembered as one of the founders of the denomination, and for the prominent part he played in its subsequent history.

4. The Ontario churches were scattered over a very large territory from Lake Erie in the south to Manitoulin Island in the north, and from Lake Huron in the west to Colborne in the east, a distance of more than two hundred miles each way. The forty-six appointments reported in 1947 were located in no less than fourteen counties.

Some of the churches were so far from each other that they enjoyed little fellowship with other congregations. Continually entering new districts where the denomination was not known, made for slow growth. The Church was strongest, and growth was easiest, in those counties where the Church was best known.

The above does not mean, however, that no progress was made during the Middle Period, 1908-1947. Young men continued to enter the ministry and, in spite of those who withdrew, the number of ordained preachers increased from twenty-six to forty. Although the number of churches remained somewhat stationary, they became better

27. In 1927 attendance totaled 1,979; in 1937 it was 2,382; in 1947 it was 1,908.

28. A small city mission in Winnipeg, which had been opened by the Ontario District in 1905, was closed in 1907 because the mission workers had adopted the Pentecostal position.

29. At that time Solomon Eby was joined by his brother, Amos Eby, also one of the retired ministers of the Church. The Ontario District thus lost seven ministers in all.

organized and equipped. The number of parsonages doubled,³⁰ and the average congregation increased from twenty-seven members to fifty.

In 1924 the district elected its first Superintendent of Young People's Societies in the person of Silas Cressman. Two permanent camp grounds were purchased: Stayner in 1925 and Kitchener in 1926. The first provincial W. M. S. Director was elected in 1939. The following year the district opened its own Bible School, with sessions being held in the Stouffville church. Known as Emmanuel Bible College, three years later the school acquired its own property in Kitchener and moved to its new location. And in 1944 Rev. L. K. Sider became the first Director of Sunday School Activities.

3. THE MODERN PERIOD (Since 1947)

The Modern Period may be said to have begun in 1947. It was during this year the Ontario District returned to the practice of having only one District Superintendent. This was also the year when the name of the denomination was changed to that of the United Missionary Church.

Rev. P. G. Lehman was elected District Superintendent in 1947, serving in this capacity for six years. He had had twenty-one years as a successful pastor (1926-1947) and had been a part-time instructor at Emmanuel Bible College for four years. In 1952 he became recording secretary for the United Missionary Society.

He was succeeded in 1953 by Rev. Ward M. Shantz. The latter had had ten years pastoral experience (1933-1943) and had been principal of Emmanuel Bible College since its opening in 1940.³¹ He had served five years as Superintendent of Young People's Societies (1940-1945) and nine years as Secretary of the District Conference (1944-1953). He was secretary of the 1955 General Conference at which time he was elected the first Vice General Superintendent of the denomination.

The Modern Period has been characterized by a renewed interest in church extension, not only in the smaller towns and villages but in the cities as well. In 1949 work was begun in the town of Palmerston and a church was built at Port Hope. The following year a second church, Evangel, was built in Kitchener, the first appointment to be opened in a city in many years.

30. In 1908 there were only 14 parsonages. In 1947 there were 27.

31. For three years, 1940-1943, he served both as a pastor and as principal of Emmanuel Bible College.

Since then new appointments have been opened and churches have been built practically every year. Wasaga Beach was opened in 1951 and Sarnia in 1952. Two churches were built the next year, Paisley and St. Clair Avenue. The latter became the third United Missionary church in Toronto.

In 1954 the Church became interested in Northern Ontario and several appointments were opened in the Mattawa district. A church was built at Eau Claire in 1955. The same year a church was also built in Hamilton. During 1956 a former union church at Altona joined the denomination, and a church was purchased at Plattsville and a work begun in that place. The number of churches increased from thirty-seven to forty-seven during the decade, 1947-1957.

In most cases the erection of a new church has also meant the building of a parsonage as well. During the ten years, 1947-1957, eleven additional parsonages were constructed or purchased. Besides, many of the older churches also secured new parsonages, and, in eight instances, new churches as well.³² Other churches built additions or completed extensive renovations. The total value of church property actually increased a million dollars during the decade.

The Modern Period also has seen a greater emphasis on the Sunday school. In 1947 Frank G. Huson was elected Director of Sunday School Activities, followed by Paul L. Storms in 1953. Under their leadership the average attendance doubled in ten years.³³ In 1949, for the first time, the Sunday school attendance exceeded the church membership. In 1953 the Sunday School Executive began the publication of the *Promoter* with the Director as editor. With six to ten mimeographed pages, it is published ten times a year. Some seven hundred copies are printed of each issue for distribution to all teachers and officers.

The largest congregation has always been Bethany Church in Kitchener, which has more than 325 members. Located in the heart of Waterloo County, it is one of the historic churches of the denomina-

32. The following older churches moved to new locations and dedicated complete new buildings as follows: Toronto (Banfield Memorial) 1948; Dickson's Hill, 1952; Stratford, 1953; Aylmer and St. Catharines, 1955; St. Thomas, 1956; Collingwood, 1957. The Ebenezer Church near Stayner, destroyed by fire in 1947, was rebuilt in 1948.

33. From 1,908 in 1947 to 3,838 in 1957.

tion, five of the General Conferences³⁴ having convened within its walls, a record unequalled by any other church. Founded in 1877, it was the first church in the denomination to be built in a city. The present structure was erected in 1908. In 1950 the congregation became the first to adopt the mother church plan and sponsored the building of a second U. M. church in the city (Evangel). At present eight of its members are serving as missionaries under the United Missionary Society. A "Church House" for youth work and other church activities was acquired in 1958.³⁵

The next largest congregation is that at Stouffville, the church there having some two hundred members. For several years it has held one of the largest Vacation Bible Schools to be conducted by any denomination in the province of Ontario.³⁶ The church is situated in York County, which, like Waterloo County, is one of the strongholds of the denomination. Approximately one-quarter of the members of the district are to be found in each of these two counties.³⁷ Four other churches have more than one hundred members each: Gormley, New Dundee, Owen Sound and Vineland.

To further promote its interests, in 1951 the Ontario District began publication of a bi-monthly paper, the *Forward*, with Ellis A. Lageer as editor. Three years later a church radio broadcast was begun. Known as "The Missionary Hour," the program is heard weekly over two stations which cover most of Southern Ontario. The Men's Missionary Fellowship was organized the same year.

The cause of foreign missions continues to receive much attention. With only fourteen missionaries in 1947, all in Nigeria, ten years later Ontario had thirty-four missionaries laboring under the United Missionary Society—twenty-eight in Nigeria and six in India. Today one-third of the Church's foreign missionaries, including all four doctors in Nigeria, come from this province.

At present the Ontario District has more than 2,500 members served by more than fifty ordained ministers. The prospects for the future of the work seem excellent.

34. 1888, 1900, 1920, 1943, and 1955.

35. For the history of Bethany Church see articles in the *Gospel Banner* by E. R. Storms: Dec. 4, 1952, p. 11; Nov. 3, 1955, p. 3.

36. The average attendance for ten days in 1957 was 305.

37. Of the 2,518 members reported in 1957, 657 belonged to churches in York County and 636 to churches in Waterloo County.

CHAPTER 13

The Indiana District

Located at the hub of United Missionary activity, the Indiana District for several years¹ has been the largest district of the denomination. In church membership, Sunday school attendance, total offerings, and church property, it leads all other sections of the Church. Blessed with good leadership almost continuously throughout its history, its influence has extended far beyond its own borders. The expanding ministry of the Church today is undoubtedly due, in part, to the efforts of the Indiana District and its interest in the work of the denomination as a whole.

One of the two original districts of the Church, it was the cradle of the United Missionary Church in the United States. For many years Indiana and Ohio were united in one district, but in this chapter we shall confine ourselves to the work in Indiana.

As previously described in chapter six, it was begun in 1874 by Daniel Brenneman himself, who had just turned forty years of age and was then at the prime of his life. Its history may be divided into four periods as follows: The Brenneman Period, from 1874 to 1901; the Yoder Period, 1901-1929; the Period of the Three M's, 1929-1947; and Recapturing the Vision, the period since 1947.

1. THE BRENNEMAN PERIOD (1874-1901)

The three original ministers of the Indiana District were Daniel Brenneman, John Krupp, and Samuel Sherk. The first two were former Mennonites who had been excommunicated because of their progressive views and evangelistic emphasis. Sherk was a Canadian who had moved from Ontario to Michigan in 1860. About the same time he entered the ministry, later uniting with the Indiana District when it was formed in 1874.

At first there was little organization and there were no churches. Services were held in homes, halls, school houses, empty churches,

1. Since 1952.

barns, and wherever there was an open door. At least eleven school houses were used.² In the first issue of the *Gospel Banner*—July, 1878—John Krupp reported as follows:

“On Sunday we met at the barn of Brother Greenawalt at ten o’clock. Though the weather was somewhat unfavorable, an immense crowd assembled. In the afternoon the Sunday school scholars met in the barn to sing, while a few addresses were made to them. In the evening the barn was again filled to its utmost capacity.”

The first church to be built was the Bethel Church, a rural church south of Elkhart, which was erected in 1875. It was the result of revival meetings held in neighboring school houses, and soon became the center from which other places of worship were opened and new classes organized.

The first District Conference was held in 1876 and Daniel Brenneman was elected District Superintendent. Up to this time he had been regarded as the natural leader, but had not officially been so appointed. He continued to occupy the position for fifteen of the twenty-seven years of this period, traveling extensively through Indiana, Ohio, southern Michigan, and western Pennsylvania. In addition he made two trips to the West. For four years he was also editor of the *Gospel Banner*.

Of the two other original ministers of the district, Samuel Sherk served six years as District Superintendent and John Krupp was the first District Conference secretary.

Of the various pastors the most important were probably the three Lambert brothers: David, George, and Sidenham, the first and last serving short terms as District Superintendents.

The most outstanding characteristic of the leaders of this period was their home missionary zeal in spreading the gospel as fast and as far as possible. Led by Brenneman they did not confine themselves to their home state of Indiana, but literally pushed north, south, east and west.

From the very beginning Samuel Sherk had labored in Michigan. By 1876 David Lambert was at work in Ohio. Four years later Brenneman made an evangelistic trip to the west and organized classes in Iowa and Kansas. In 1895, in his duties as District Superintendent,

2. Jones, Jamestown, Schrivers, Kurtz, South West, Swoveland, Agers, North Union, East Union, and West Union; also Troyer, in Michigan. (See “75 Years of Progress for God,” p. 10).

he visited forty-six appointments in eight states: Indiana, Ohio, Michigan, Iowa, Nebraska, Kansas, Oklahoma, and Arkansas.

In their zeal, however, the pioneers made one mistake: they spread their work too thinly, and the congregations in many cases were so far apart that it was difficult to maintain the contact so necessary for their proper organization and growth. Of the forty-six appointments referred to above,³ only fourteen owned their own church building and none of them had a parsonage. Only eighteen had a Sunday school. Finances were always a problem, and the per capita giving was the lowest of any district.⁴

Many of these preaching appointments eventually were discontinued, and only eight of the present churches in the Indiana District date back to this period. The work at Bethel began in 1874. Wakarusa and Nappanee were appointments by 1877. Goshen was entered in 1878⁵ and Elkhart in 1882.

The work at West Union was begun in 1891, the result of a wonderful eight-week revival conducted by David, Jacob and Katie Hygema, during which some sixty of the notorious, outstanding sinners of the community were converted.⁶ Pleasant Hill, Michigan, and Indiana Chapel followed in 1896 and 1897 respectively. The former appointment was composed of members who had been converted under the ministry of Daniel Brenneman.

In most cases congregations worshiped in schools, rented halls, or other buildings for several years before they were able to erect a church of their own. The work at Nappanee may be taken as an example. Although this was an appointment by 1877, a class was not organized until 1885.⁷ Seven years later the members joined the Evangelicals in

3. These figures include the Ohio District.

4. The following are the per capita givings for 1901, the close of this period: Pennsylvania, \$17.27; Michigan, \$10.17; Nebraska, \$9.91; Ontario, \$9.12; Indiana-Ohio, \$5.98.

5. In July, 1878, Brenneman established the *Gospel Banner* in Goshen, he at that time residing in the country nearby. This led to those of like faith meeting together, a class being organized that December. They continued their worship in various rented quarters until the year 1885 when the *Banner* was moved to Ontario. With this removal the members began to scatter, the class was weakened, and finally no regular services were held. In the fall of 1892 Brenneman held a series of revival meetings which resulted in a number of converts and the reorganization of the class. See *Gospel Banner*, Mar. 12, 1925, p. 1.

6. "75 Years of Progress for God," p. 16.

7. May 3, 1885. There were 11 charter members. See *Gospel Banner*, May 15, p. 5.

building a church which was then used jointly by the two congregations. Not until 1897 were they able to build a church of their own.

Of the eight appointments just mentioned, only five had their own church building during this period. The Bethel Church was built in 1875, Wakarusa in 1887,⁸ Elkhart (Beulah) in 1895, Goshen (Brenneman Memorial) in 1896, and Nappanee in 1897. The only congregation with a parsonage was Pleasant Hill. The church with the largest membership was Wakarusa.

Under the leadership of Daniel Brenneman several of the important practices of the district were begun. The first camp meeting was held in 1880 and was so successful that the idea soon spread throughout the denomination. In 1896 the appointments west of the Mississippi were given their own District Superintendent, and the following year Nebraska was officially organized as a separate district, Indiana supplying the first Superintendent in the person of C. K. Curtis.

The first Sunday school convention was held in 1897. The next year Miss Rose Lambert (Mrs. David Musselman) was sent out as the first missionary. Though only twenty years of age, she went to Turkey in Asia where she was used of God to begin United Missionary work in the Middle East.

All was not smooth sailing during this period and more than once Brenneman and his followers encountered not only persecution but active opposition. On one occasion when a revival campaign was being conducted in a large tent in Niles, Michigan, opponents deliberately set fire to the tent and burned it down.⁹ Nevertheless, the faithful sowing of the gospel seed, under the anointing of the Holy Spirit, was bound to bear fruit; and by the turn of the century when Father Brenneman retired in 1901 after forty-four years in the active ministry,¹⁰ the work had grown to the place where it was no longer possible for one man to be District Superintendent over both Indiana and Ohio.

2. THE YODER PERIOD (1901-1929)

Both Indiana and Ohio have had their own District Superintendents

8. In a letter to the editor, dated Apr. 2, 1957, W. H. Moore wrote, "Wakarusa had their first business meeting Dec. 31, 1887, and bought the old Baptist church, which they had been renting for \$1.00 a month, for the sum of \$200.00." The congregation worshiped in this building until 1910 when the present church was built.

9. *Gospel Banner*, Oct. 12, 1897, p. 12.

10. 12 years as a pastor, 15 as District Superintendent, and 17 as a minister in the (Old) Mennonite Church.

since 1901.¹¹ In Indiana A. B. Yoder was the first to be chosen, occupying the position for twenty-one of the twenty-eight years of this period, and setting a record which has never been equalled by any other Indiana District Superintendent.

Abraham B. Yoder was one of the outstanding men not only of his own district but also of the entire denomination. His long life of almost eighty-six years¹² was devoted to Christ and the Church. Originally a school teacher, he was of an enterprising turn of mind, and in 1893 organized a hardware store in Wakarusa with his older brother. He soon began to prosper and the future seemed bright with prospects.

God had other plans for this young man, however, and called him into the ministry. After two years as a probationer in Iowa, he returned to Indiana where, after only three more years as a pastor, he was chosen District Superintendent at the age of thirty-three. At that time the Indiana District had approximately five hundred members. Under his leadership the work of the Church was consolidated and the membership climbed to thirteen hundred.

Six of the present churches were begun during this period, two during each decade. The Oak Grove congregation southwest of Wakarusa was organized in 1903 as the result of a revival conducted by David Hygema, then pastor at Bethel. The meetings lasted almost two months and seventy-two were converted.¹³ A church was purchased from the United Brethren who had discontinued services some time previously. Work was begun in Mishawaka in 1904 but the congregation did not have a building of their own until 1916.

The Chapel Hill Church near Union, Michigan, was begun in 1911, with the present church being purchased in 1920. The Foraker Church was opened in 1915 following meetings conducted by A. B. Yoder. The Antioch Church near Decatur, formerly Brethren in Christ, united with the Indiana District in 1920.¹⁴ Elkhart's second church, Zion, was built in 1925.¹⁵

11. For one year, 1908-1909, A. B. Yoder served as Superintendent over both areas.
12. 1867-1953.

13. *Gospel Banner*, May 2, 1903, p. 13.

14. See chapter 8. This church was built in 1857 and has had a continuous ministry for over 100 years. The present building was erected in 1886.

15. The present Brenneman Memorial Church in Goshen was dedicated Feb. 22, 1925, at a cost of \$20,000. It replaced the former structure which had been built in 1895. See *Gospel Banner*, Mar. 12, 1925, p. 1.

In addition to his twenty-one years as District Superintendent, Yoder served twenty-five years as a pastor. His salary ranged from \$250 to \$1,250 a year, out of which he always gave the tithe and paid his own traveling expenses. An energetic and tireless worker, his influence reached far beyond the boundaries of his own district. For nineteen years he was editor of the *Gospel Banner* (1925-1943 inclusive) and for twenty-seven years (1916-1943) was a member of the General Board. He was chairman of two General Conferences¹⁶ and secretary of four.¹⁷

Always interested in foreign missions, Yoder was a member of the United Orphanage and Mission Board from its start in 1901 to its close in 1938, serving for many years as secretary and treasurer. One of the charter members of the United Missionary Society, he was on the board for eighteen years (1921-1939) and was its first corresponding secretary.

Traveling from coast to coast in the interest of his Church, Yoder preached over 7,300 sermons and was the evangelist for some eighty camp meetings. He assisted in over seven hundred funerals and preached at 434. The last of the pioneer ministers of the Indiana District, he was active to the last. For sixty years he never missed a District Conference, and when eighty-three years old he was still teaching a Sunday school class at Wakarusa—a class of “boys” from seventy to ninety years of age.¹⁸

Daniel Brenneman had officially retired in 1901 when A. B. Yoder became District Superintendent, but his undying efforts were an inspiration to the Church right down to the time of his death in 1919. His declining years were rich with a halo of God resting upon his efforts. Much of his time was spent in traveling and visiting, constantly urging the people to serve the Lord and have no compromise with sin.

In his old age Father Brenneman, as he was often called, was ever available in season or “out of season.” As an example of the latter, he was one day pushing his wheelbarrow home from his garden when he passed a home where a funeral was to be held. Since the engaged minis-

16. Kitchener, 1920, and Allentown, 1928.

17. Brown City, 1908; Bethlehem, 1912; New Carlisle, 1916; and Brown City, 1924.

18. For the life of A. B. Yoder see U. M. Yearbook, 1949, p. 30; *Gospel Banner*, June 12, 1952, p. 7; Nov. 19, 1953, p. 12; Indiana Conference Journal, 1954, p. 8.

ter had failed to appear, the undertaker called to him and asked if he would preach the funeral sermon. Fresh from the garden, and dressed only in his work clothes, he entered the house and ministered to the bereaved. When the service was over he picked up his wheelbarrow and resumed his walk toward home.¹⁹

Daniel Brenneman died at the age of eighty-five. He had had an eventful career and had passed through many sore trials. He had never posed as a perfect man and, like other men, had had his failings; but he lived to see the day when few questioned his integrity or doubted his sincerity.

Mention must also be made of C. K. Curtis who served as District Superintendent for six years during this period. He had previously labored for two years in this capacity during the Brenneman Period and had organized the Nebraska District in 1897 becoming its first District Superintendent. Returning to Indiana, he became one of the more prominent ministers and, as already mentioned, served several years as District Superintendent. A strong advocate of Bible holiness throughout his life, in 1894 he organized the first holiness convention in the Indiana District.²⁰

3. PERIOD OF THE THREE M'S (1929-1947)

A. B. Yoder was followed by three District Superintendents all of whose names began with the letter M—W. H. Moore, H. E. Miller, and W. E. Manges. For that reason this period is known as the Period of the Three M's.

William H. Moore had already labored for four years as Superintendent in the Ohio District.²¹ Known as a builder among his fellow churchmen, today three churches in the Indiana District stand at least partly due to his efforts. The Pleasant Hill Church near Bronson, Michigan, was bought and rebuilt in 1905 while he was pastor there. The present buildings at Wakarusa²² and Goshen (Brenneman Memorial) were erected during his pastorates, in 1910 and 1925 respectively.²³

It was also largely through his efforts that the Antioch Church near

19. Pannabecker, "75 Years of Progress for God," p. 10.

20. *Gospel Banner*, June 2, 1943, p. 2; Aug. 7, 1894, p. 8.

21. See the following chapter.

22. Wakarusa was always the largest church in the district (i.e., with the largest membership) until 1940.

23. For the life of W. H. Moore, see the editor's article in the *Gospel Banner*, June 17, 1954, p. 3.

Decatur decided to transfer its property and membership to the United Missionary Church. In 1929 he succeeded A. B. Yoder as District Superintendent and served three years in this capacity.

W. H. Moore was followed by H. E. Miller who spent nine years as District Superintendent, 1932-1941. This was rather a difficult decade for the Church because of world conditions; nevertheless two more appointments were opened during the '30's. A work was begun at Bremen in 1932²⁴ and an appointment opened in Constantine in 1938.

In 1941 Warren E. Manges was elected District Superintendent. With nineteen successful years as a pastor, he was able to direct the activities of the district through a rather eventful ten years. By 1943 the Indiana-Ohio District, as it was still officially known, had grown to the place where it was deemed advisable to divide the territory into two districts. Since then Indiana has been a distinct separate district, each year holding its own District Conference.

Four new appointments were opened during 1943 and 1944: Marshall (West Eckford), Michigan, and South Bend (Gospel Center) in 1943, and Elkhart (Osolo) and Fort Wayne (Weisser Park) in 1944. West Eckford was a closed rural church that was reopened by J. H. Kimbel who became its first pastor. The other three churches were small independent works which decided to join the United Missionary Church.

In 1947 W. E. Manges was chosen chairman of the General Conference which convened that year in Potsdam, Ohio.

On the whole the district made progress under The Three M's. Many new men entered the ministry, and in the eighteen years of this period, 1929-1947, the number of ordained men increased from twelve to thirty. The number of churches increased from fourteen to twenty-one, and the number of parsonages doubled, going up from eight to seventeen. There was a net gain of five hundred in church membership and seven hundred in Sunday school attendance.²⁵

4. RECAPTURING THE VISION (Since 1947)

"As is sometimes the case after the fire of a revival breaks out and

24. Opened by C. E. Everett, who later turned it over to the District Conference. A church was purchased from another denomination in 1936, rebuilt, and dedicated Sept. 27.

25. Church membership increased from 1,292 to 1,792; average Sunday school attendance from 1,083 to 1,784.

successes are enjoyed, there follows a period of consolidation when the past looks good and the present seems satisfactory. This attitude sometimes results in a loss of zeal and leaves only a shadow instead of the substance. That danger was ever present in the periods following the early successes of the Indiana District. There was a mounting interest in home missions, however, which, coupled with the already existing foreign missionary program, seemed to complement the efforts being made, and the Indiana District began a period of concentration upon winning the lost."²⁶

This recapturing of the vision of Daniel Brenneman and the early Church Fathers, began during the time while W. E. Manges was District Superintendent. The opening of the four new appointments in 1943 and 1944, referred to above, had helped to bring new life to the district.²⁷ The founding of Bethel College, with its training program for new workers, and the changing of the denominational name, both of which occurred in 1947, provided an additional impetus to the new movement. The following year a small independent church in Osceola affiliated itself with the denomination.

Matters came to a head the next year (1949) when Indiana elected a full-time Church Extension Director in the person of Joseph H. Kimbel. The latter had already proved his ability at West Eckford where, in 1943, he had taken a closed rural church, six miles from town, in a non-United Missionary community, re-opened it, and in spite of much opposition and many hindrances had built, in six years, a congregation of forty-five members with an average attendance of 129 in Sunday school.

J. H. Kimbel soon became one of the key men of the conference, his boundless energy and Holy Ghost enthusiasm for home missions gradually infusing the entire district. An architect and a builder, during the next six years more than a dozen new churches were erected, to a great extent through his leadership.

After ten years as District Superintendent, W. E. Manges was followed in 1951 by Kenneth E. Geiger. The latter had had but thirteen years experience as a pastor and was only thirty-four years of age, but already had come to be recognized as one of Indiana's outstanding

26. Pannabecker, "75 Years of Progress for God," p. 28.

27. It is interesting to note that 12 years later (1956) these four churches had more than 500 members and an average Sunday school attendance of 1,200.

ministers. During his first pastorate at Chapel Hill he had begun the work at Constantine, and when only twenty-six had been chosen pastor of the largest church in the district,²⁸ where for eight years his ministry was greatly blessed of God. For six years (1943-1949) he was also secretary of the District Conference.

During K. E. Geiger's tenure of office Indiana made good progress and in 1952 became the largest district in the denomination. For four years he also served as co-District Superintendent of the Washington District traveling more than 200,000 miles to carry out his duties in the two districts.

After five years as leader in Indiana, Kenneth Geiger was chosen the first General Superintendent of the United Missionary Church,²⁹ his place as District Superintendent being taken by Ray P. Pannabecker (1956). The latter had had a varied ministry for twenty-one years. Originally a Michigan man, he had been a pastor in that district for eleven years, also serving as secretary of the District Conference for seven years (1938-1945) and as Superintendent of Youth Fellowships for four years (1938-1942).

Transferring to Indiana in 1946, R. P. Pannabecker labored another seven years as a pastor and three years as a teacher at Bethel College. A man with many talents, he succeeded A. B. Yoder as editor of the *Gospel Banner*, serving in this capacity for a total of eight years (1944-1951 inclusive).

It was under the leadership of these four men—W. E. Manges, K. E. Geiger, R. P. Pannabecker, and J. H. Kimbel—supported wholeheartedly by a faithful group of young ministers,³⁰ that around the middle of the century Indiana began to recapture the vision of the early Church Fathers. In the decade 1947-1957 no less than sixteen new appointments were opened, and more new churches were built than in the previous half century. Many older congregations expanded their facilities, and the district increased its holdings by almost \$1,250,000.

Osceola (Cedar Road) and Burr Oak, Michigan, became appointments in 1948. The Forestbrook Church in South Bend, and Mendon, Michigan, were opened in 1950. The next year saw four more new

28. The Brenneman Memorial Church in Goshen, which at that time had 284 members (1943).

29. See chapter 11.

30. Of the 36 pastors in 1956, 50 per cent were under 35 years of age; 64 per cent were under 40. Only five were over 50.

appointments: Ligonier and LaPorte, Indiana, and Niles and Cassopolis, Michigan. Two others followed in 1952: Granger and the Edison Park Church in South Bend.

Another four were opened in 1953: La Grange, North Manchester, and Goshen (Sunnyfield); also Hamilton Chapel near Dowagiac, Michigan. The following year the Auten Chapel joined the denomination to become the fourth church in the South Bend area. Building Bethany Church in 1958 also made four churches for the Elkhart area.³¹

Like the early pioneers, these modern builders for the kingdom of God sometimes encountered considerable opposition. In one instance a petition signed by seventy property owners was used in an attempt to keep the Church out of a certain town.³² Nevertheless God blessed the efforts of His servants, and by the end of the decade (1957) these sixteen new churches already had 461 members, an average Sunday school attendance of 1,386, and most of them were self-supporting. Best of all, hundreds of people were saved and sanctified, and young people heard the call of God and prepared themselves for Christian service at home and abroad.

Some of these new appointments made remarkable progress. After only two years the Sunnyfield Church in Goshen had eighty-two members and was averaging 112 in Sunday school. Its offerings totaled \$11,394 of which \$3,139 went to home and foreign missions.

In 1948 the Cedar Road Church was organized in a basement with six charter members. Under the leadership of the pastor, Floran Mast, a large new church was erected in 1950, then a two-story educational unit was added two years later, with further additions in 1958. Within ten years this congregation had over one hundred members and the Sunday school had become one of the ten largest in the denomination, averaging around 250. With more than \$100,000 in church property, the members were supporting their own missionary and were contributing some \$23,000 in total offerings, with \$4,500 going to home and foreign missions.³³

But it was not only in the home field that Indiana enlarged her vision. In 1947 the district had only eight of her young people serving

31. For further information about the founding of these various churches, see "75 Years of Progress for God."

32. *Ibid.*, p. 46.

33. Figures are for 1957.

as missionaries; but by 1957 this number had increased to thirty-four and contributions to the United Missionary Society had reached \$61,750.

Special mention should be made of some of the larger churches in the district, the largest of which, since 1940, has been the Brenneman Memorial Church in Goshen, whose membership now exceeds 325. Always aggressive for the denominational program, its members long have been known for their missionary interest, regularly contributing some \$15,000 yearly to home and foreign missions (over 40 per cent of their total offerings).³⁴ In 1952 they "mothered" the building of the Sunnyfield Church, and at present seven of their members serve as foreign missionaries under the U. M. S.

Three of the other large churches are the Gospel Center Church in South Bend, the Beulah Church in Elkhart, and Wakarusa, each of which has over two hundred members: Beulah's Sunday school averages over four hundred and is the third largest in the denomination.

During the ten-year period, 1947-1957 Indiana experienced a net gain in membership of 677 and Sunday school attendance more than doubled, climbing well beyond the five thousand mark. Total offerings rose from \$200,000 to almost half a million. More important still, many churches began to report converts in their regular services, and time after time the long altar at camp meeting was lined with seekers. To a great extent the early vision of the Church had been recaptured.

5. AN ANALYSIS

There are naturally several reasons why the Indiana District has grown to be the largest district in the United Missionary Church, some of which we shall now mention.

1. As may be gathered from the preceding pages, the district has been blessed with good leadership almost throughout its entire history. In addition to the District Superintendents already referred to, there have been several pastors who also have played an important part. Among these is Quinton J. Everest who must be regarded as one of the outstanding leaders not only of the Indiana District but also of the entire denomination.

Converted at the age of nine, he entered the ministry when only

34. During the 5-year period, 1953-1957 inclusive, offerings totaled \$172,234 of which \$75,987 (44 per cent) went to missions.

twenty, completing thirty years of service in 1958. During this time the four churches he pastored had a net increase in membership of more than 575.³⁵ A strong Sunday school man, during his first pastorate the Chapel Hill Church conducted the first Daily Vacation Bible School in the denomination; and while minister of the Zion Church in Elkhart, the latter became the first church in the denomination to departmentalize its Sunday school. A pioneer in radio, he is director of the program "Your Worship Hour," which in 1958 marked its twenty-fifth anniversary. In great demand as an evangelist, for many years he has averaged over three hundred sermons annually.³⁶ In addition to his other duties, he was the first chairman of the Bethel College Board of Directors, and since 1950 has been president of the United Missionary Society.

In 1943 Q. J. Everest founded the Gospel Center Church in South Bend, which has since become one of the citadels of the Christian faith in America. Valued at \$350,000 the church stands as a monument to the miracle-working power of Almighty God. Nine years after its opening, the Sunday school was the largest in the denomination, total attendance in its eight departments now running over 650. It was the first school to have over one thousand present on a single Sunday.³⁷ At present the Sunday morning attendance averages around seven hundred; Sunday evening, four hundred; and the midweek prayer meeting, two hundred. Contributions for all purposes total over \$75,000 a year.³⁸ The church has more than three hundred members.

2. In no other district is the work so consolidated. In Elkhart County alone there are no less than eleven United Missionary churches with a membership of 1,449. In the adjoining St. Joseph County there are an additional nine churches with 623 members. This means that 54 per cent of the churches and 75 per cent of the members are located in adjacent counties.³⁹

35. It was while he was pastor at Goshen (Brenneman Memorial) that it became the largest church in the district (i.e., with the largest membership).

36. Since 1943. Highest was 436 in 1951.

37. See *Gospel Banner*, Jan. 7, 1954. There were 1,026 present.

38. \$76,018 in 1957.

39. A survey by the National Council of Churches in 1956 (see series C, no. 12 and 13) revealed the United Missionary Church the fifth largest denomination in Elkhart and St. Joseph counties as far as the number of churches is concerned. The totals were as follows: Methodists, 40 churches; Evangelical United Brethren, 27; Church of the Brethren, 23; Mennonite, 22; United Missionary, 17.

Furthermore, these two counties contain the district's camp grounds, Bethel College, the Bethel Publishing Company, and the denominational headquarters. In some respects this consolidation is not to be desired, but it does have certain advantages. Attendance at camp meeting and the various rallies and conventions, is generally quite good, one reason being that so many of the people are within a few miles of the camp grounds where many of these events are held. In the next place, it is always easier to do church extension work where the denomination is well known.

3. To a certain extent the Indiana District has maintained a progressive spirit throughout a large part of its history. The District Conference, on the whole, has not been afraid to try new suggestions when convinced they were for the best interests of the entire Church. Indeed, in all of the major steps taken by the denomination—the change of the Church name, the founding of Bethel College, etc.—Indiana has always played a very important role.

For years several of the ministers have been quite active in using radio to further promote the Lord's work. In addition, many of the churches carry on an active lay visitation program, and seekers in the regular services of the church are not uncommon.

Quite a few of the present ministers have come to the Indiana District from other denominations,⁴⁰ having been attracted by its progressive program. Today the district owns some \$1,700,000 in church property. On the average Sunday morning more than five thousand people attend its services.⁴¹ With the right kind of leadership in the future, the district is almost certain to make good progress in the years which lie ahead.

40. Presbyterian, Methodist, Mennonite, Pilgrim Holiness, Church of the Brethren, Evangelical United Brethren, Missionary Church Association, etc.

41. Sunday school attendance in 1957 averaged 5,213.

The Ohio District

The Ohio District is one of the original districts of the United Missionary Church. It has played an important part in the development of the Church, and has produced some of its most important leaders. Throughout its history it has made no small contribution to the life of the denomination as a whole. Its history may be divided into periods of approximately twenty-five years each, as follows: the First Quarter, 1876-1901; the Second Quarter, 1901-1923; the Third Quarter, 1923-1946; and the Fourth Quarter, since 1946.

I. THE FIRST QUARTER (1876-1901)

During the nineteenth century Ohio and Indiana were all one district served by the same District Superintendent. As mentioned in the previous chapter, the outstanding leader at this time was Daniel Brenneman, founder of the United Missionary Church in the United States, and District Superintendent for thirteen of the twenty-five years of this period. He was assisted by Samuel Sherk, another of the original ministers of the district, who labored in this capacity for six years.¹

The first minister to work in Ohio was David U. Lambert. Born in Pennsylvania, he had entered the ministry at the early age of eighteen. As a young man of twenty-five he began to preach in Medina County, south of Cleveland, where he labored from 1876 to 1878. He was succeeded by Joseph Heath, a probationer² who continued the work for some ten years.

At the 1884 District Conference Heath reported that during the year he had preached at a dozen different points in Medina County and that the prospects seem "promising for future success."³ These prospects did not materialize, however, and sometime around 1890 the work was discontinued.

1. For additional information on these two men, see previous chapters.

2. Ordained in 1881.

3. *Gospel Banner*, Apr. 1, 1884, p. 4.

It was not until 1883, when the Brethren in Christ joined the denomination,⁴ that the Ohio District really began to make any definite progress. The union added seven ordained ministers, ten churches, and two hundred members to the Church, largely in Ohio. Most of these were small rural congregations and have long since disappeared, with two notable exceptions, Potsdam and Englewood.

These two churches are thus the oldest in the district and have exerted a corresponding influence. It was at Englewood that the final union was consummated in 1883. The General Conference of 1892 convened at the same place.

The history of the Potsdam church dates back to the 1860's, the first church being constructed about 1869.⁵ A second building was erected in 1878. When, in 1884, the District Conference met for the first time in Ohio, it was the natural site for the meeting. The first holiness convention was also held there in 1894.⁶

The district held its first camp meeting in 1885 at Englewood.⁷ Daniel Brenneman was present with a delegation of eighteen from Indiana, also Solomon Eby and five others from Ontario. Comparatively few were converted, but the camp did much to overcome the prejudices of people in the community. The first camp meeting at Ludlow Falls was held in 1899 with several thousand in attendance on the last Sunday.⁸

Altogether eleven of the present churches date back to this important first quarter. Philippsburg became an appointment in 1885. The same year Fairmont, a rural church near Greensburg, became the first of the churches in western Pennsylvania. The Pleasant View appointment near Gettysburg was opened in 1886, while the Loop Church, south of Hollidaysburg, Pennsylvania, was added around 1890.

By 1896 Ohio had approximately a dozen congregations, all of which were in rural areas. Half of these have since disappeared, the only ones

4. See chapter 8.

5. See "A Brief History of the Potsdam U. M. Church" by L. A. Nihizer and Cleo Ditmer. The building is still standing. Located on the Wright Road, north of Potsdam, it is now used as a dwelling.

6. *Gospel Banner*, Sept. 11, 1894, p. 8.

7. For an account of this camp see *Gospel Banner*, Sept. 1, 1885, p. 9; Oct. 1, 1885, p. 10.

8. According to the *Gospel Banner*, Aug. 8, 1899, p. 8, and Aug. 15, p. 13, there were 10,000 present. There are many reasons, however, why this estimate should be considered too high.

remaining being the six just mentioned. The fact that some of these churches no longer exist does not necessarily imply, though, that the denomination suffered a loss in membership. When a church was opened in New Carlisle, it was only natural that three nearby rural churches—Union Chapel, Stringtown, and West Charleston—would sooner or later close their doors.⁹

It was at this time, however, that the District Conference, after some hesitation, decided to adopt a program of home mission work and open mission churches in towns and cities. These were to be operated by women preachers known as “city mission workers” under the supervision of the District Superintendent.

Two missions were opened at once (1896): New Carlisle, by Miss Phoebe Brenneman,¹⁰ a daughter of Daniel Brenneman; and Dayton, by Miss Della Huffman,¹¹ a sister of Dr. J. A. Huffman. The New Carlisle work made good progress from the very beginning. A class was organized in 1897 and a church built two years later.¹²

A third mission was opened in 1898 in Greenville.¹³ In addition, two more rural appointments were begun around this time: the Pleasant Grove Church, east of Fairborn, in 1897; and the Harriett Church, south of Hillsboro, in 1901.

The most outstanding Ohio minister of this quarter was Andrew Good. A preacher and evangelist of the Wenger branch¹⁴ of the Brethren in Christ for twelve years, he was greatly disappointed when the group did not join the union in 1883. When, after another two years, they still held aloof, he joined the United Missionary Church¹⁵ on his own and became one of its staunchest supporters. For three years, 1887-1890, he served as District Superintendent over both Ohio and Indiana.

It was as an evangelist, though, that Andrew Good made his greatest

9. Another example: members of the former church at Union now worship at Englewood.

10. Mrs. C. F. Snyder, who later was a missionary in China, 1904-1941.

11. Mrs. Harvey Freeze (1870-1955).

12. For further details about New Carlisle, see “History of the New Carlisle United Missionary Church” by Edith Schryer and Vianna Longenecker.

13. Organized February, 1900, with 15 charter members. See *Gospel Banner*, Mar. 6, 1900, p. 13. A church was dedicated in 1901. See the *Banner*, Feb. 16, 1901, p. 13.

14. See chapter 8.

15. Then known as the Mennonite Brethren in Christ.

contribution. During his forty-seven years in the ministry¹⁶ he labored in many of the states of the United States and made thirty trips to Canada. He was in constant demand as a camp meeting speaker and was a strong advocate of Bible holiness. A good preacher and an excellent tenor singer, he was very zealous for Christ and the Church.¹⁷

In all, he traveled more than 200,000 miles and was the greatest evangelist of the denomination in its early days. Dr. J. A. Huffman, who later played an important part in the educational life of the Church, was one of his converts.

To make individual mention of the various pioneer pastors, is, of course, impossible. Suffice it to say that some of them, on occasion, even hazarded their lives for the sake of the gospel. Time after time, leaving their wives and children alone, they set out to fill appointments or conduct revival services that frequently lasted for several weeks. They walked, rode horseback, drove wagons, crossed mountains¹⁸—did anything and everything—to get the gospel to remote places. Typical of these early pioneers were George D. Waitman and Samuel Longenecker, under whose ministry many were brought into the kingdom. One of the converts of the latter was Elmer E. Shelhamer who later became a well-known holiness evangelist.

2. THE SECOND QUARTER (1901-1923)

Daniel Brenneman retired from the active ministry in 1901 at the age of sixty-six. To continue having one man serve as District Superintendent over both Ohio and Indiana, was no longer feasible, and it was decided that henceforth each district should have its own leader. At the time the Ohio District reported 22 appointments with 16 churches, 644 members, and total offerings of \$4,680.¹⁹

In 1907 the district sent out its first missionary in the person of Ella N. Rudy. A former "mission worker," she went to China where she labored successfully for twenty-two years.

During the first half of the Second Quarter (1901-1912) there were five men who served as District Superintendent, the most important of whom was Sidenham Lambert. Like his brother David, he had

16. Good died in 1918 at the age of 80. See biographical sketch in *Indiana-Ohio Conference Journal*, 1919, p. 20.

17. Letter to the editor from Dr. Huffman, June 11, 1957.

18. The Allegheny Mountains.

19. Figures are for 1902. Separate statistics are not available for 1901.

entered the ministry at the age of eighteen. He first served five years as a pastor in the former Pennsylvania District,²⁰ moving to Indiana in 1880. After another five years in the ministry he moved to Ohio which became the chief center of his labors.

A man who possessed somewhat more than ordinary ability, he was an eloquent preacher and possessed a good control of the English language. It is said that he would have made a good lawyer. During the First Quarter he was Superintendent for two years (1892-1894) over both Ohio and Indiana. During the Second Quarter he was again elected District Superintendent, serving short terms of two years in Ohio (1904-1906),²¹ one year in Indiana (1907-1908), and another two years in Ohio (1910-1912). At the close of the last year he retired from the active ministry although later he twice returned from retirement for short pastorates.²²

The others who served as Superintendent at this time were C. I. Scott²³ and W. J. Huffman, each of whom gave two years, and J. E. Hall and H. F. Beck, who gave one year each.

Sidenham Lambert was followed by Calvin I. Huffman, one of the four Huffman brothers who became preachers in the United Missionary Church. Converted under Daniel Brennehan at the age of eighteen, he soon afterwards entered the ministry. After eighteen years as a successful pastor he was elected District Superintendent and served seven years in this capacity, 1912-1917 and 1921-1923.²⁴ He was also manager of the Bethel Publishing Company for six years, 1914-1920.

The other Superintendent of this Second Quarter was W. H. Moore. Like C. I. Huffman, he came from a family of preachers. He was the eldest of five brothers, all of whom became ministers in the United Missionary Church. The present New Carlisle church was built in 1913 during his pastorate,²⁵ and the beautiful camp ground at Ludlow Falls was purchased in 1920 during his term of office as District Superin-

20. 1873-1878.

21. He was also chairman of the 1904 General Conference held in Nappanee, Indiana.

22. Two one-year pastorates: 1917-1918 and 1928-1929. At the latter time (1929) he was 74 years of age.

23 See chapter 16.

24. The remainder of his ministry (1923-1941) was spent in the Indiana District. He gave a total of 45 years (1896-1941) to the Church. See *Indiana Conference Journal*, 1946, p. 3.

25. At a total cost of \$4,090.

tendent. He labored in this latter sphere of service for four years, 1917-1921.²⁶

Only two of the present churches date back to this Second Quarter. The Hubert Avenue Church in Springfield was begun as a mission in 1910²⁷ but a class was not organized until 1916.²⁸ The same year a church was purchased and the congregation began to make progress. The present structure was built in 1923.²⁹ The work at Lima was begun in 1912, a class of twenty-four being organized the following year.³⁰

As mentioned previously an appointment had been opened in Dayton in 1896. A class of seven was organized the following year. Various rented quarters were used for several years. The work was closed for a time but later reopened. Later the congregation became divided over the "tongues" question, the preacher and half the membership leaving. Nevertheless, in spite of many trials, a church eventually was purchased from another denomination in 1913 and the work began to move ahead.³¹

3. THE THIRD QUARTER (1923-1946)

During the twenty-three years of the Third Quarter the Ohio District was under the leadership of only two men—H. M. Metzger, who was District Superintendent for one-third of this period, and R. P. Ditmer who was Superintendent for the remaining two-thirds.

Harvey M. Metzger had had twenty-one years' experience as a pastor, fifteen in Ohio and six in Indiana. Under his leadership three churches had been built: Harriet, Ohio, in 1903; Elkhart (Beulah), Indiana, in 1915; and Springfield (Hubert Ave.), Ohio, in 1923. He had also served as secretary of the District Conference for four years.

In 1923 H. M. Metzger was elected District Superintendent, laboring in this capacity for eight years. An energetic man with great enthusi-

26. For the life of W. H. Moore see the editor's article in the *Gospel Banner*, June 17, 1954, p. 3.

27. It had been in existence previously for several years as an interdenominational mission.

28. For an account of how the New Carlisle Church mothered Springfield, see "History of the New Carlisle U.M. Church" by Edith Schryer and Vianna Longenecker.

29. See *Gospel Banner*, Oct. 4, 1923, p. 13. A large addition was constructed in 1954. See the *Banner*, Feb. 10, 1955, p. 12.

30. *Gospel Banner*, Oct. 10, 1912, p. 13; Mar. 20, 1913, p. 12.

31. Information from interview, May 15, 1957, with Miss Margaretha Werner, charter member of the Dayton church. Also see *Gospel Banner*, Nov. 6, 1913, p. 14.

asm, for six of these years he also continued as secretary of the Indiana-Ohio District.³² Three new missions were opened in cities at this time: Piqua in 1924,³³ Fairborn in 1926,³⁴ and Springfield (Neosha Ave.) in 1929. A new church was dedicated by the Pleasant View congregation in 1930.

H. M. Metzger was followed by Russell P. Ditmer who became Superintendent in 1931. This position he capably filled for fifteen successive years, a longer period than any other man in Ohio. A grandson of Sidenham Lambert, he was converted at the age of fourteen, receiving his first appointment when only twenty. In 1923 when Indiana-Ohio became the first district in the denomination to elect a full-time Church Extension Director, H. E. Miller was chosen in Indiana and R. P. Ditmer in Ohio.³⁵ It was at this time that Piqua became an appointment, Mr. Ditmer beginning the work there with a three-weeks' evangelistic campaign in December of '23.

Eventually in 1931, after twelve years as a pastor, he was made District Superintendent, serving through the difficult years both of the economic depression and of World War II. Under his leadership a work was begun at Sidney in 1936. The Pitt Gas appointment near Clarksville, Pennsylvania, was opened in 1933 largely through the instrumentality of Joseph Sabo, Sr., a converted Roman Catholic.

But it was in the larger field of the denomination as a whole that R. P. Ditmer made his greatest contribution. In 1938 he founded the *Missionary Banner* and was its editor for fourteen years. From 1939 to 1943 he also labored as President of the United Missionary Society and then was chosen the Church's first Foreign Secretary, a position he held for nine years. The same year (1943) he was chairman of the General Conference at Kitchener, Ontario. After a return to pastoral work for five years,³⁶ he entered the evangelistic field and has been serving the denomination in that capacity since 1955.

In 1942 Ohio and Indiana were made separate districts, since which time the work in Ohio has been carried on independently from that in Indiana.

32. He later served another two years for a total of 12 years as secretary.

33. *Gospel Banner*, Mar. 6, 1924, p. 13.

34. *Gospel Banner*, Oct. 14, 1926, p. 14.

35. Then known as Home Mission Evangelist. The office was continued for only one year.

36. New Carlisle, 1950-1955.

4. THE FOURTH QUARTER (Since 1946)

For three years R. P. Ditmer labored not only as Superintendent of the Ohio District but also as Foreign Secretary for the United Missionary Society, and editor of the *Missionary Banner*. By 1946 the work of Foreign Secretary had become a full-time position and he was no longer able to continue with the superintendency.

The new District Superintendent elected at this time was Forest L. Huffman, a nephew of Dr. J. A. Huffman. A promising young man, he had entered the ministry in 1935 and after only seven years as a pastor had been sent to the largest church in the district, Potsdam. The following year he was made Conference Secretary and three years later was promoted to be District Superintendent. This position he filled quite capably for five years.

F. L. Huffman was followed by Harold E. Bowman, the former continuing to serve for another three years as Conference Secretary. Mr. Bowman had been born in Pennsylvania and brought up in another denomination. In 1937, however, he joined the United Missionary Church, entered the ministry, and spent five years as a pastor in western Pennsylvania. After another nine years in Ohio³⁷ he was elected District Superintendent, and has continued to labor in this capacity since 1951. A man whose abilities have come to be recognized outside his own district, in 1956 he was chosen chairman of the Board of Directors for Bethel College.

During the present quarter the Ohio District has adopted more aggressive methods and has endeavored to extend its borders into new territory. An appointment was opened in Clarksville, Pennsylvania, in 1946, and a church later built by Joseph Sabo, Sr. The work in Sidney, which had been forced to close for a few years, was reopened in 1951, a church being built and dedicated in 1953.³⁸

A second church in the Dayton area was opened at Fort McKinley in 1955 and dedicated the following year.³⁹ A class was organized at Vestaburg, Pennsylvania, in 1957. This was a former independent work which decided to join the United Missionary Church. Early in 1958 a new congregation was organized at Xenia, Ohio.

37. *Springfield* (Hubert Ave.) 1942-1949; Dayton, 1949-1951.

38. For the story of the Sidney church, see article by Ralph C. Holdeman in *Gospel Banner*, Mar. 28, 1957, p. 11.

39. See *Gospel Banner*, Nov. 29, 1956, p. 2.

Because of the new churches, the large additions built by several of the older churches, and the doubling of the number of parsonages, the value of church property actually increased more than \$400,000 during the first half of this quarter (1946-1958). Church membership showed only modest gains,⁴⁰ but Sunday school attendance increased practically 100 per cent,⁴¹ and the number of ordained ministers increased considerably.⁴²

Ohio also is showing a greater interest in foreign missions. During the first three quarters of its history the district sent out only six missionaries. The most important of these was L. R. Sloat, pastor at Dayton, who went to Nigeria in 1935 and later served eleven years as Field Superintendent.⁴³ At the start of the Fourth Quarter (1946) the district still had only three missionaries⁴⁴ but by 1957 the number had increased to seven,⁴⁵ and contributions to the United Missionary Society had climbed from \$10,100 to \$22,500.

The largest church always has been that at Potsdam, which has around two hundred members. Its first church, built about 1869, was replaced with a second in 1878. This latter building was moved to the present location in 1914, at which time a full basement and annex were constructed. The church was further enlarged, remodeled, and refurnished in 1957 at a cost of \$45,000. It was at Potsdam that the General Conference of 1947 decided to change the name of the denomination to that of the United Missionary Church.

Five other congregations have more than one hundred members each: New Carlisle, Dayton, Springfield (Hubert Avenue), Fairborn, and Gettysburg (Pleasant View). New Carlisle has the largest Sunday school in the district, averaging over 250 in attendance.

Today the Ohio District has more than a score of churches in Ohio, and western Pennsylvania. The District Superintendent devotes a large portion of his time to church extension, and consideration is being given to the opening of new appointments in strategic centers. Several promising young men have entered the ministry in recent years and the future of the work seems encouraging.

40. A net gain of 14 members per year on the average.

41. From 1,139 in 1946 to 2,249 in 1957.

42. From 14 to 24.

43. 1946-1957 (except for a short period in 1948).

44. Rev. and Mrs. Sloat, Miss Mary Keinrath.

45. Rev. and Mrs. P. W. Cable went to Nigeria in 1954, Rev. and Mrs. S. A. Ross to Brazil in 1957.

The Michigan District

Of the various districts which have been formed since the original three, none has made as great progress as Michigan. Though virgin territory where the Church was not known, the small "mustard seed" which was sown, has since developed into a mighty tree, and today Michigan is the third largest district in the United Missionary Church. From this state have come some of the denomination's greatest leaders, and for many years the district has occupied an important and prominent place in directing the activities of the Church and in helping to shape its policies.

Michigan may be regarded as the daughter of the Ontario District, its early preachers and leaders all being originally Canadians. It was Ontario that gave birth to the district and helped to feed and nurture it in its younger years. The story of its growth and development may be divided into four periods: the Infant (before 1896), the Child (1896-1923), the Youth (1823-1945), and the Adult (since 1945).

1. THE INFANT (Before 1896)

The original Michigan District was somewhat in the shape of a large triangle more than three hundred miles from end to end.¹ The corners of the triangle were roughly Grand Rapids, Port Huron, and the Straits of Mackinac. The work in each corner was begun by ministers of the Indiana District, though soon turned over to the Ontario District for administration.

Samuel Sherk of Breslau, Ontario, had moved to Michigan in 1860 settling in Kent County, south of Grand Rapids, where he began to preach in homes in the surrounding district. Joining the Indiana District when it was organized in 1874, three years later he was elected District Superintendent and assigned to labor in Kent County. By the following year the work had spread to the adjoining Ionia County and he was given charge of both areas.

1. See article by E. Anthony, *Gospel Banner*, Aug. 29, 1899, p. 4.

Sherk was followed by D. U. Lambert, another Indiana preacher, who continued the ministry. He built a church in Ionia County in 1883² and another in Kent County in 1884.³ The first camp meeting was held near Lowell in 1882 with Daniel Brenneman, Andrew Good, and D. U. Lambert being the speakers.⁴ There were nine tents for this historic occasion.

Lambert visited Emmet County in the north in 1882 and organized a class of eight members.⁵ Bliss appears as an appointment in 1883, but the Indiana Conference of that year had no pastor to place in charge of the work.

By 1883 other classes were organized in Van Buren and Sanilac Counties. Jacob Schlichter was assigned to work in Lapeer County. The triangle was too large, however, and the small appointments at each corner were too scattered. The work, accordingly, was not of a lasting nature, and of the various places already mentioned, only one, Bliss, is an appointment of the Michigan District today.

The oldest permanent work was that done by Peter Cober of Ontario. In 1880, at the age of twenty-seven, he moved with his family to Uby in Huron County. He felt that perhaps God was calling him to be a preacher but was not sure. "Accordingly, he sent for Daniel Brenneman, expecting the latter to help him out of his trouble so that he would not need to preach."⁶ In this he was mistaken, however. Brenneman came, organized a small class of eight members, and made Cober a probationer.

Brenneman's own account gives us a good insight into life in those pioneer times:⁷ "From Detroit we went to Caro on the train, thence to Dan's Store, Huron County, by coach. From there we went on foot to Brother Peter Cober's, a distance of eight miles. Having a considerable burden to carry in the line of new hymn books, disciplines, etc., we were considerably fatigued when we arrived in the evening. The brother was just ready to go to prayer meeting two miles away. The idea was suggested that we were too tired to yet walk that distance;

2. Known as Zion's Chapel. See *Gospel Banner*, Jan. 15, 1884, p. 4.

3. At Caledonia. *Gospel Banner*, Apr. 1, 1884, p. 4.

4. *Gospel Banner*, July 1, 1882, p. 5.

5. *Gospel Banner*, Sept. 15, 1882, p. 8.

6. Huffman, "History of the M. B. C. Church," p. 79.

7. *Gospel Banner*, June 1, 1881, p. 4.

but after supper new strength was given and we proceeded to the prayer meeting.

"We remained one week, holding meetings each evening and visiting during the day. Three persons were baptized, a class of eight members organized, Brother Peter Cober was taken on probation as preacher, and Brother Wm. Slack appointed class leader. We were very glad to see the missionary spirit of the former as he accompanied us to another field of labor.

"After being helped on our way at two o'clock in the night, we reached Minden just in time for the morning train. Arriving at Brown City in the evening, we soon found our way to Bro. Henry Buckler's. During our stay of three days, in which we held five meetings, we organized a class of nine members. Brother Buckler was chosen class leader."

Brown City soon became the headquarters for the infant Church. After one year Peter Cober was transferred to the Bethel Church in Indiana, his place being taken by Jacob Schlichter.

In 1884 the Ontario District sent its first minister to Michigan in the person of Bernard Kreutziger. Unable to rent a house, he built a barn in which he lived until his own home was completed. The following year he opened the Greenwood appointment near Yale and built a church in Brown City.⁸ The latter, 30 x 48 feet in size, cost \$1,047 and today is the oldest congregation in the Michigan District.⁹

Kreutziger's successors at Brown City were Wesley Schlichter and William J. Hilts. The latter built a church at Greenwood in 1888,¹⁰ which became the forerunner of the present congregation at Yale. The first camp meeting at Brown City was held in 1889.¹¹

Meanwhile, the small work which had been begun in the north in Emmett County had practically disappeared. In 1889, however, a young Ontario preacher, James Hall, arrived accompanied by his bride.¹² The latter was the former Janet Douglas, the first woman

8. Kreutziger was also largely instrumental in building the Colfax church, near which he lived on a farm for a number of years. See *Gospel Banner*, Nov. 25, 1926, p. 1.

9. Dedicated Nov. 22, 1885 by Solomon Eby, District Superintendent for Ontario. See *Gospel Banner*, Dec. 1, 1885, p. 10.

10. *Gospel Banner*, Mar. 15, 1888, p. 8.

11. *Gospel Banner*, Oct. 15, 1889, p. 8.

12. In these early days it was common practice for the Ontario District to send some of its young ministers to Michigan as a proving ground. Some of them remained, while the others later returned to Ontario.

preacher in the denomination.¹³ Together they were used of God to open appointments at Bliss and Wetzell.¹⁴ The Wetzell class later developed into the present congregation at Mancelona.

These four churches—Brown City and Yale in the east, Bliss and Mancelona in the north—thus formed the nucleus from which the Michigan District eventually developed. Large tents were used for evangelistic purposes and meetings were held in many places. This led to the opening of several new appointments including Lamotte in 1887; Lynn, 1891; Wheatland, 1893; Mizpah, 1895; and Bethel sometime in the middle nineties. The Shiloh Church near Cass City was built in 1893.¹⁵

The pioneer in tent evangelism was William Graybiel, who was sent from Ontario in 1891, having just entered the ministry. "An excellent singer, his services were almost indispensable at camp meetings and other gatherings. Either by preaching, singing, or by the use of his saw and hammer, very little took place in the earlier days in Michigan without his presence and contribution."¹⁶ The class at Lynn was organized as the result of one of his tent campaigns. He also built the Bethel Church near Yale in 1896.¹⁷

This ministry was so successful that eventually five tents were used.¹⁸ Another preacher who spent considerable time in evangelistic work of this nature was William Schroeder. A man who had enjoyed some success as a pioneer preacher in Canada,¹⁹ in 1891 he was sent to Michigan to continue operations. Through his labors the Wheatland appointment was opened in 1893 and the Mizpah church was built in 1896.²⁰

The Brown City church suffered quite a blow when its building was destroyed by fire in 1894.²¹ A new structure was dedicated the follow-

13. See chapter 25.

14. *Gospel Banner*, Oct. 15, 1889, p. 9; Aug. 4, 1932, p. 13.

15. This church was totally demolished by a tornado, June 5, 1905. Another church was built on the same site, which still stands. The congregation continued to function until 1938 when the remaining members were transferred to the Lamotte Church.

16. Huffman, *op. cit.*, p. 105.

17. Originally known as the Fremont Church. For the dedication see *Gospel Banner*, Dec. 15, 1896, p. 13.

18. *Gospel Banner*, Aug. 1, 1899, p. 3.

19. See chapter 12.

20. Information from letter to the editor from Wm. Schroeder in 1943. For the history of this church see article by Jason Kitchin in *Gospel Banner*, July 4, 1946, p. 6.

21. It was deliberately set on fire. See *Gospel Banner*, Aug. 21, 1894, p. 12.

ing year,²² however, and a few months later the congregation was blessed with a wonderful revival. Scores were converted and afterwards fifty persons were baptized.²³

By 1896 the work had grown to the place that the General Conference of that year decided to recognize Michigan as a separate district. After many trials and difficulties Zion had travailed, she had brought forth a child—a new district had been born!

2. THE CHILD (1896-1923)

Although officially a district by itself, Michigan continued to receive financial support from Ontario for the next seven years: 30 per cent of its home mission fund for two years, the amount decreasing by 5 per cent during each of the following years.²⁴ In addition, the two Ontario District Superintendents gave the Michigan Superintendent one-tenth of their annual income.²⁵

Leader of the young district was Ebenezer Anthony. He had been converted at the age of twenty under the ministry of Janet Douglas,²⁶ to whom reference already has been made. After three years as a pastor in Ontario he moved to Michigan in 1891. He was stationed at Brown City where the work made excellent progress; and when, in 1895, Ontario decided to elect a separate District Superintendent for Michigan, he was chosen for the position.

At this time Anthony was only twenty-nine and in the vigor of his manhood. Under his leadership the district experienced a good growth. When the first District Conference convened at Brown City in 1897, there were 12 ordained ministers who served 584 members at twenty-nine preaching appointments.

The district reported twelve churches and one parsonage with a total value of \$10,705. Two new churches were dedicated soon afterwards: Port Huron in 1898, and the Colfax Church near Elkton in 1900. In 1896 there had been only one self-supporting circuit with eight missions; by 1900 there were six circuits and five missions.

22. Dedicated by H. S. Hallman, editor of the *Gospel Banner*. See the *Banner* for June 4, 1895, p. 8.

23. For a good account of this revival, see the *Banner*, Feb. 4, 1896, p. 8; Feb. 11, p. 8; June 16, p. 8.

24. The Mizpah Church, built in 1896, cost \$565, of which \$100 came from Ontario. See article by Jason Kitchen, *op. cit.*

25. General Conference Minutes, *Gospel Banner*, Oct. 27, 1896, p. 4.

26. Mrs. James Hall. See *Gospel Banner*, Mar. 17, 1896, p. 12.

From the very beginning the young district took a keen interest not only in home missions but in foreign missions as well. At the very first conference a secretary-treasurer, in the person of O. B. Snyder, was chosen to look after the money for foreign missions. Before long the Lord began to lay His hand on no less a person than the District Superintendent himself, and in 1901 E. Anthony went to Africa, leader of the pioneer missionary party to Nigeria.

Oliver B. Snyder, Anthony's successor, was born in Kitchener, Ontario, being a charter member of Bethany Church.²⁷ After two years in the ministry in Canada, he moved to Michigan in 1890 where he labored for another thirty-eight years. Almost half this time—sixteen years—was spent as a District Superintendent during various periods from 1900 to 1923.

E. Anthony was invalided home in 1903 after only two years in Nigeria, never fully recovering from the disease which he contracted. Nevertheless he served five more years as District Superintendent, and was greatly used of God to stir up interest in foreign missions. He was chairman of the 1908 General Conference which convened at Brown City.

To E. Anthony and O. B. Snyder must be given most of the credit for the growth which the Michigan District made during its period of childhood. They accepted the infant Church from the hands of the pioneers, and succeeded in making the district self-supporting and developing it into a strong, healthy child.

With the exception of three years (1904-1907) Michigan had only one District Superintendent until 1914, after which time there were two, one for the north and one for the south. The others who served, in addition to Anthony and Snyder, were William Graybiel, R. M. Dodd, B. U. Bowman, and B. A. Sherk. The last named was the first "Michigander" to become Superintendent, the others all having been born in Canada.²⁸

Of the various men who engaged in evangelistic work during this period, the most outstanding was probably Daniel L. Schultz. "A great personal worker and soul winner, he was able to get his gospel message across to nearly all whom he contacted, saint or sinner, friend or

27. *Gospel Banner*, Feb. 17, 1944, p. 4.

28. Although born in Canada, R. M. Dodd and B. U. Bowman were never members of the Ontario Conference and their ministry was confined entirely to Michigan.

stranger. In this he had few equals.”²⁹ For fifteen years he ministered in this capacity,³⁰ serving not only his own district but the rest of the Church as well, and frequently receiving calls from other denominations. The Riverside congregation southwest of Cass City was organized in 1911 with sixteen members following one of his tent meetings. Services were held in the community schoolhouse until a church was built in 1919.

Mention must also be made of Ira W. Sherk, a brother of “B.A.,” who in 1907 went to Nigeria, where he spent two-thirds of his life. For forty-three years he labored as a missionary, thirty-one of those years being as Field Superintendent—records which probably never will be broken.

As may be gathered from what has been written, the Michigan District made good growth during its period of childhood. The number of churches and ordained ministers more than doubled, as did the church membership and Sunday school attendance.³¹ Fifteen parsonages were built.

Fourteen of the present churches were dedicated at this time: Port Huron in 1898; Colfax, 1900; Petoskey, 1906; Elkton, 1908; Pontiac³² and Bad Axe,³³ 1910; First Church, Flint, 1913; Pellston, 1914; Marlette, 1915; Dakota Avenue, Detroit, 1916; Riverside, 1919; Battle Creek, 1922; and Dartmouth, Flint, 1923. Work was opened in Mancelona in 1920 and gradually replaced the former Wetzell appointment.

The first camp meeting at Mancelona was held in 1922.³⁴

3. THE YOUTH (1923-1945)

The history of the Michigan District during this period is centered largely around two men, J. S. Wood and J. A. Avery, both of whom served long terms as District Superintendent. During these twenty-two years there were always two Superintendents, one for the northern area and one for the south.

James S. Wood—“James the Greater”—gave forty-eight of his sixty-

29. A. B. Yoder in *Gospel Banner*, Oct. 29, 1942, p. 1.

30. 1907-14, 1916-22, 1927-29.

31. Churches, from 12 to 26; ordained ministers, from 12 to 26; membership, from 584 to 1,269; average Sunday school attendance, from 494 to 1,324. This is for a 27-year period.

32. For a history of the Pontiac church, see the editor's article in *Gospel Banner*, Aug. 28, 1952, p. 11.

33. This church was destroyed by fire in 1954.

34. *Gospel Banner*, July 27, 1922, p. 13.

seven years to the work of the Lord.³⁵ Entering the ministry at the early age of nineteen, he spent thirty-one years as a pastor and seventeen as District Superintendent.³⁶ He also was Director of Youth Fellowship for four years (1938-1942) and conference secretary for seventeen years (1921-1938). Ever loyal to the United Missionary Church, he placed its interests even above that of his own health, and literally gave his life in behalf of the denomination he so greatly loved. Active to the very last, he was preparing for the Sunday morning service when God called him home.

Deeply interested in the salvation of the lost of earth, J. S. Wood engaged in considerable evangelistic work and had a wide ministry in the other districts of the Church. In 1943 he was elected president of the United Missionary Society, which office he held until his death in 1950. He was also secretary of two General Conferences, 1928 and 1936.³⁷

The record of James A. Avery—"James the Less"—is only slightly less than that of J. S. Wood.³⁸ A man with strong convictions, he rendered forty-five years of service to the Church, fourteen of these as a District Superintendent. He was an able leader, a good executive, and an earnest preacher.³⁹

The other Superintendents of this period were E. M. Gibson and J. A. Bradley, each of whom gave five years of service, and F. A. Jones who labored for two years.

Mention should be made, also, of John N. Kitching, who retired in 1941 after fifty years of pastoral work, a record unequalled by any other minister in Michigan. Dividing his time equally between Ontario and Michigan, with twenty-five years in each, he typified the friendly spirit that has existed between the two districts from the very beginning.

In spite of the great depression and World War II, which occurred during these years, the number of churches increased from twenty-six to thirty-two. Two new congregations were organized in the Detroit

35. He was a few days short of 67 when he died, Mar. 19, 1950.

36. District Superintendent, 1923-33, 1938-45.

37. For the life of J. S. Wood, see United Missionary Year Book, 1950, p. 32; also *Gospel Banner*, Apr. 13, 1950, p. 3.

38. Each man had an outstanding record in his own district. J. S. Wood had a wider sphere of service throughout the denomination.

39. See *Gospel Banner*, March 23, 1950, p. 3. James Wood and James Avery both died the same month.

area—Lincoln Park in 1924 and Calvary in 1926.⁴⁰ The Kalamazoo class was organized in 1925 and a church dedicated the following year. Work was begun in Watertown and New Greenleaf in 1934 and 1935 respectively. A class was organized at East Jordan in 1938. An appointment was opened in Lansing in 1942 and a church dedicated in 1944.

During the twenty-two years of this period church membership increased more than 50 per cent and the average Sunday school attendance climbed 70 per cent. The first Youth Fellowship Convention was held in 1926,⁴¹ and two years later the present camp ground at Brown City was acquired.⁴²

4. THE ADULT (Since 1945)

By 1945 the Michigan District had more than thirty ordained ministers, an equal number of churches, and almost two thousand members. The baby of other days had grown and developed, and long ago had become an adult. The leaders during this last period have been John E. Tuckey, Mark J. Burgess, Homer L. Matteson, and Bruce W. Pearson. R. W. Herber died suddenly in 1946, just thirteen months after being elected District Superintendent.⁴³

J. E. Tuckey was chosen Superintendent in 1945 after only ten years as a pastor. He labored in this capacity for seven consecutive years,⁴⁴ and was chairman of the 1951 General Conference. In 1955 he was made full-time Home Missionary Superintendent to direct and promote the work of home missions and church extension.

M. J. Burgess entered the ministry in 1932. He served six years as District Superintendent, 1947-1949 and 1951-1955.

H. L. Matteson had a varied background. Brought up an Evangelical, he was converted in a Baptist church, entering the ministry in the United Missionary Church in 1939. Seven years later he was chosen for the important Brown City congregation, which he pastored until 1952 when elected District Superintendent. For three years he super-

40. The present Calvary Church was built in 1941.

41. For program and report see *Gospel Banner*, Nov. 11, 1926, p. 14; Dec. 16, p. 14.

42. For interesting terms of sale see Michigan Conference Journal, 1928, p. 13.

43. While he was pastor at Pontiac (1926-31) its membership was the largest of any church in Michigan.

44. Over all Michigan, 1946-47; 1949-51; over the northern section, 1945-46, 1947-49; over the south, 1951-52.

vised the churches in the northern section. Then, in 1955, when Michigan reverted to having one Superintendent, he was chosen leader for the entire district, serving in that capacity for the next three years.

In 1958 Bruce W. Pearson was elected District Superintendent. Previously he had spent eleven successful years as a pastor, five at the Dartmouth Avenue Church in Flint and six at Brown City. Under his leadership a large addition was built to the latter church in 1954. One of the most promising of the younger ministers, his leadership qualities had early been recognized. In 1948, one year after entering the ministry, he was chosen superintendent of youth fellowships, and in 1951 was elected conference secretary. This position he held for seven years until called to the superintendency in 1958.

During this period (i.e. since 1945) the Michigan District has been averaging one new appointment each year. Churches were dedicated in Saginaw and Athens in 1946 and 1948 respectively. The Forest Hill Church at Farmington was organized in 1949 and a church dedicated in 1954. An independent church in Littlefield joined the denomination in 1953, the congregation building a large addition in 1957.

The Allen Road Church in Wyandotte was organized in 1953. The same year a congregation was organized at Duck Lake with twenty-nine charter members, a church being built the following year. Grand Rapids was entered in 1952 and a church was purchased in 1956. The Oakley Park Community Church joined the denomination in 1955. The following year work was begun at Belleville. No less than three new classes were organized during 1957 at Walled Lake, Williamsburg and Warren. A new appointment also was opened in Davison. (The work at Warren was a former independent work which decided to unite with the denomination.) A church was dedicated at Walled Lake in 1958.

At present negotiations are being carried on with several independent churches with a view to their becoming affiliated with the United Missionary Church.

In addition to the new appointments, many of the older churches built large additions, and in some instances entire new churches.⁴⁵ At

45. The Yale and Greenwood congregations, for example, united in 1946 and then in 1953 built a new \$50,000 church. The Bethel and Fremont congregations near Yale, united in 1947 and also built a new church. First Church, Flint, moved from Hamilton Avenue to Gracelawn and Dupont and erected a new \$100,000 church in 1957. The Pontiac church also moved to a new location and built a new church in 1958.

least six new parsonages were acquired. A second camp meeting site was purchased at Mancelona,⁴⁶ and a great many improvements were made to the Brown City camp. So extensive was the building boom that during the thirteen-year period, 1945-1958, the district increased its property holdings by more than a million dollars.

At the same time more new men entered the ministry than at any time in the past. In twelve years⁴⁷ the number of ordained ministers went up from thirty-one to forty-four.

Special mention should be made of three churches—Brown City, Dakota Avenue, and Port Huron. Brown City, the historic church of the district, has been the scene of two General Conferences, 1908 and 1924. The first Sunday school convention convened within its walls in 1917.⁴⁸ A \$35,000 addition was built in 1954. Today the membership runs around 125. One of the members, Mrs. F. A. Schoenhals, has been president of the W. M. S. General Council since its organization in 1944.

The Dakota Avenue Church in Detroit was started as a small mission in 1912. It was organized the following year with fifteen charter members. A small frame church was built in 1916 at a cost of \$2,018. Once when filled to capacity for a service, an 8 x 10 section of the floor fell a depth of eighteen inches.⁴⁹

A brick church was erected in 1930. After that the congregation grew more rapidly and by 1937 it had become the largest in the district. Remodeling and additions became a common practice. A large 84 x 47 Sunday school unit was added in 1951 costing \$65,000. Today the Sunday school averages five hundred and is the second largest in the denomination. The church membership is above 250. William K. Burgess, a twin brother of M. J. Burgess, has been pastor since 1947. The General Conference of 1951 was held in this church.

The work in Port Huron was begun by A. H. Kauffman in 1898, a church being built the same year under his leadership. The church was rebuilt in 1930, a church house constructed in 1947, and a \$37,000 addition dedicated in 1955. The first state convention for the Youth

46. In 1955.

47. From 1945 to 1957.

48. For the program and a report on the convention, see *Gospel Banner*, Aug. 16, 1917, p. 7; Nov. 1, p. 6.

49. According to Harry Wakefield, a member since 1918. For a history of the church see *The Highland Parker*, Aug. 20, 1953.

Fellowships was held here in 1926. Today the church is the second largest in the district with around two hundred members. The Sunday school averages over three hundred.

In conclusion the attention of the reader is drawn to the following observations:

1. The present period has seen an increased interest in foreign missions. Early in its history the district had shown a world vision, the first District Superintendent, E. Anthony, helping to start the work in Nigeria. The sailing of I. W. Sherk in 1907 and the prominent part he played in Nigeria, also has been mentioned. Miss Dorinda Bowman and Miss Anna Bowman (Mrs. Noah Rosenberger) went to the Middle East in 1909 and Miss Isabella Hollenbeck to Nigeria in 1923.⁵⁰

At no time, though, did the Michigan District have more than four or five missionaries, and for fourteen years (1923-1937) no new workers were sent out. In 1937 C. E. Benedict went to India, the first male missionary to be sent out in thirty years.⁵¹ Since 1945, however, the number of missionaries has doubled, and the district now has ten workers on the foreign field. Contributions to the United Missionary Society have also shown a marked increase during the present period.⁵²

2. No district in the United Missionary Church has been more successful in Sunday school work. Average attendance has exceeded the church membership since as far back as 1922. It has more than doubled the membership since 1953. During the present period (since 1945) Sunday school attendance has been climbing an average of two hundred each year.⁵³

3. Church membership, however, has not kept pace with the growth in Sunday school attendance. During the twenty-three years, 1900-1923, the membership doubled (from 609 to 1,269) for a net gain of twenty-nine a year. During the next period of twenty-two years (1923-1945) the membership increased by one-half⁵⁴ with a yearly gain of thirty-one. On the other hand, during the present period there has been little advance in church membership.⁵⁵

50. Miss Hollenbeck retired in 1958 after 35 years in Nigeria.

51. Since I. W. Sherk in 1907.

52. From a little over \$17,000 in 1945 to practically \$40,000 in 1958.

53. From 2,262 to 1945 to 4,512 in 1957.

54. 53 per cent.

55. In the 12 years, 1945-1957, there was a net gain of only 101 members.

4. Since 1954 Michigan has led all other districts in total givings on a per capita basis.⁵⁶ Its pastors are the best paid in the denomination.

5. Finally, Michigan is an outstanding example of what can be done in the field of church extension. The large district of today is the direct result of the home missionary vision of the Ontario District. The early leaders continually had to do pioneer work in a state where the denomination was virtually unknown. The fact that they were so successful should be an incentive to present-day districts to go and do likewise.

Today Michigan has more than forty congregations with over two thousand church members and a Sunday school enrollment exceeding six thousand. The district is endeavoring to profit from whatever mistakes may have been made in former years, and is seeking to build a spiritual structure of which the entire denomination may be proud. Under the leadership of the Holy Spirit, the Church can expect great things from the Michigan District in the years to come.

56. \$185.85 per member in 1957.

The Nebraska District

The Nebraska District has the largest membership of any of the western districts of the United Missionary Church, either in the United States or in Canada. The complete story of its struggles and hardships never will be told fully; but in this chapter an endeavor will be made to give an insight into its history, that will help to challenge the Church of today to a more faithful and zealous service. The account will be divided into three sections: Opening the Frontier, 1880-1905; Pioneering for God, 1905-1946; and the New Endeavor, since 1946.

1. OPENING THE FRONTIER (1880-1905)

The first members of the denomination to settle in the middle west were a small Canadian colony from the Ontario District who migrated to Marion County, Kansas, in the vicinity of Peabody. "Among them were B. D. Snyder, Benjamin Snyder, H. E. Wismer, Samuel Burkholder, Samuel Haug and others with their families."¹ This was in the late '70's.

Daniel Brenneman, founder of the United Missionary Church in the United States, made his first western tour in the autumn of 1880. He organized a class of fourteen members in the Crawford School House, Henry County, Iowa, and a class of seventeen members at Peabody, Kansas. Two months later the latter group was visited by Solomon Eby, founder of the Church in Canada.

Feeling God was leading him to the west, John Krupp, one of the three original ministers of the Indiana District, moved to Iowa in the spring of 1881, and became pastor of the congregation meeting in the Crawford School House. Noah Detwiler, an Ontario evangelist and Samuel Sherk, Indiana District Superintendent, both made visits that summer, each staying for approximately two months.

During the next two years Krupp organized another class in Kansas, then moved to Arkansas where he opened a work near Struttgart. A

1. Huffman, "History of the M.B.C. Church," p. 110.

member of the Peabody congregation later moved to Oklahoma organizing a class at Waterloo. All of these early appointments were quite weak, and although they struggled along for several years, they eventually disappeared altogether.

The first permanent church to be established was that at Shambaugh, Iowa. This was a congregation of the Brethren in Christ that became part of the Nebraska District² when their group joined the denomination in 1883.³ Its minister, A. A. Miller, may be regarded as the pioneer pastor of the district. A man of powerful frame and towering physique, he had a stentorian voice and was pugnacious and combative by nature. Following his conversion he threw the same qualities into the battle for souls, and was never so happy as when in the midst of the fight.⁴ A church was dedicated in 1894.

Miller also devoted a considerable part of his time to evangelistic work. In 1892 he organized a small class at Bloomington, Nebraska. For many years, however, the services were held in neighboring school houses,⁵ the attempt to establish an appointment right in Bloomington not meeting with any success.

A class of ten members was organized in June, 1893 at New Market, Iowa, following a campaign by A. A. Miller assisted by Andrew Good of Ohio. The latter, who was the denomination's most prominent evangelist of the last century, spent several years in evangelistic work in the west. The meetings encountered considerable opposition from nominal Christians, led by two of the town's ministers, but several were converted and some were sanctified.⁶ A church was built the next year.

Of the various ministers sent from Indiana, none was more important than H. J. Pontius and Jacob Hygema, both of whom went west in 1893. The former, then a young man of 25, had been a school teacher. With Bloomington as his headquarters, he blazed a trail far and wide, at times having as many as ten appointments.⁷ His circuit was over three hundred miles long, most of it over rough country.⁸ His

2. Actually the Indiana-Ohio District. The Nebraska District had not yet been organized.

3. See chapter 8.

4. C. I. Scott, *Gospel Banner*, Mar. 12, 1925, p. 13.

5. Metcalf and Luke school houses.

6. *Gospel Banner*, June 13, 1893, p. 12.

7. United Missionary Year Book, 1950, p. 28.

8. A. Good, *Gospel Banner*, Oct. 8, 1895, p. 13.

charge, as he later reminiscently said, was "all territory lying west of Iowa and north of Oklahoma."⁹

H. J. Pontius was a faithful preacher of the gospel even though sometimes it meant suffering persecution. At one time he was egged but said not a word.¹⁰ Both friends and enemies came to hear him. Some were made glad while others were made mad, but all were affected by his warm stirring messages.

Jacob Hygema, son of a Dutch immigrant family, had been left an orphan at the age of five, being placed in three homes until he was seventeen. A diligent student of the Bible, he was in much demand as an evangelist and preached in many pioneer areas.¹¹ During his years in the active ministry following his marriage, he and his wife lived in many communities from Iowa to the west coast, moving on an average of once every nine months.¹²

One of the most important of those who entered the ministry from the west itself, was Omer B. Henderson. He began his ministry in 1894, that year organizing a class at Hillsdale, Kansas, the forerunner of the present work at Harper. A church was dedicated here in 1899.

All these first appointments were officially part of what was then known as the Indiana-Ohio District. By the middle nineties it became quite evident that a leader was needed for the work in the west, it being utterly impossible for one District Superintendent to supervise Indiana and Ohio, plus the new territory which was being developed rapidly in the west.

The District Conference of 1896 accordingly elected C. K. Curtis Superintendent of all land "west of the Mississippi." The General Conference that fall made the territory a new district, and the Nebraska District officially was born.

The task of opening the frontier was far from easy. Most of the pastors had at least four or five appointments. Many of the services were held in small one-room school houses sometimes crowded with 150 to 200 people. The majority of the people were poor, some of them—including some of the preachers—living in sod houses.

9. Huffman, *op. cit.*, p. 14.

10. N. W. Rich, "Historic Sketch of the Nebraska District," 1919 Conference Journal, p. 60.

11. For Hygema's own account of his midnight conversion, see *Gospel Banner*, Oct. 1, 1895, p. 11.

12. R. P. Pannabecker, in *Gospel Banner*, Aug. 30, 1951, p. 3.

Sometimes a minister would receive only one or two dollars in cash during a three-month period. The preaching of a salvation from all sin, holiness of heart and life, by these plainly clad, humble, consecrated and fiery men of God, aroused not only much interest but some antagonism as well. Opposition was often quite strong, even from ministers of other denominations.

The first camp meeting was at Shambaugh in 1895 with Andrew Good as evangelist.¹³ Two camps were held in 1897, at Bloomington and Harper, both of which were quite extraordinary. Several "fell under the power," and there were some wonderful cases of instantaneous healing, including that of a lady with a paralyzed arm. Some twenty-five were baptized afterwards.¹⁴

A remarkable tent meeting was held by H. J. Pontius and Jacob Hygema in September, 1893, in Cumming's Grove, Frontier County, Nebraska.¹⁵ This campaign was destined to have a great effect upon the history of the work. Many were converted including a future pastor, L. D. Whitcomb, and two future District Superintendents, J. W. Morgan and M. J. Carmichael, the latter later becoming the founder of the Washington District. Another future District Superintendent, N. W. Rich, also attended and was deeply convicted of sin although not converted until about three months later.¹⁶

Probably the most outstanding pastor of this period was Joseph A. Persell. A glimpse into his life will help the reader to understand better what conditions were like on the frontier in this early period.

Born in a log cabin in Boone County, Indiana, he was brought up in a home where the Bible was little read, his father being a backslider. In 1879, at the age of eighteen, he moved with his parents to Kansas. After leaving the train in Lincoln, Nebraska, they traveled the last 175 miles by covered wagon. At night the howling of the wolves often sounded too close for comfort.

Settling in northern Kansas they built themselves a sod house and then looked for work. Young Persell once walked fifteen miles and worked all day for fifty cents—and took his pay in sorghum molasses. His evenings were spent in pleasure, playing the fiddle and calling

13. See *Gospel Banner*, Sept. 17, 1895, p. 12.

14. *Gospel Banner*, Aug. 24, 1897, p. 13; Sept. 14, p. 12.

15. *Gospel Banner*, Oct. 3, 1893, p. 13; Oct. 10, p. 12; May 20, 1948, p. 3.

16. Huffman, *op. cit.*, p. 114.

dances. The story of his conversion is told now in his own words:¹⁷

"One evening on my way to a dance I stopped in at home and my mother was talking to an old gentleman. He was introduced to me as being a minister, who was planning to preach at the Metcalf School House near Bloomington. He even was planning to start a revival.

"I didn't say anything out loud, but I wondered what could come of it because we were all dancers in our community. Later he told us that he had knelt in the canyons and prayed God's blessing on the trip; and when he got to the schoolhouse, he put his head in through a broken window pane and asked God's blessing on the meetings.

"I attended, more out of curiosity than anything else, but about the eighth night I was convicted. I was actually sick, and the dance and the world began to look pretty small to me. I decided to make Heaven my home at any cost. I said goodbye to the dance, the tobacco habit, my backslidden father, and unsaved brothers and sisters. The Spirit of God came into my heart and I was born again."

From then on J. A. Persell loved the Lord and wanted to work for Him, but found it difficult to speak before people and witness for his master. About nine months later while walking through a cornfield on the way home from prayer meeting, he was filled with the Holy Spirit. His fear of man was gone! The glory of God filled his whole being and he received victory and power. He never got over it! From that time on his life was changed: he was always ready to preach, pray, sing or witness.¹⁸

Later another revival was held in the Metcalf School House and many were converted, including Persell's father and unsaved brothers and sisters. In 1892 A. A. Miller organized the group as a congregation. This was the start of the present work at Bloomington, to which reference already has been made.

J. A. Persell entered the ministry a few years afterwards, and in 1900 organized a class of thirteen members at Weeping Water, Nebraska. A church was bought from another denomination in 1902.

In all, seven of today's churches date back to this frontier period. The two not already mentioned are Milford, Nebraska, and Trenton, Iowa. Work was begun in school houses around Milford in 1897 and around Trenton in 1902. The first pastor in the Trenton area was

17. "Testimony of a Pioneer," by J. A. Persell, *Gospel Banner*, May 16, 1946, p. 6.

18. *Gospel Banner*, July 5, 1951, p. 14.

Martin Rich, who built a church in 1903. From Trenton he went to Milford and built a church near there in 1906.¹⁹

The district's first foreign missionary was Miss Ida May Compton of Weeping Water, who went to South Africa in 1900 laboring under the Hephzibah Faith Mission. She died of tuberculosis in 1909 shortly after returning to America for a furlough.

The first District Conference was held in March, 1897 at New Market, Iowa. It was at this conference that Jacob Hygema was ordained, and J. A. Persell, M. J. Carmichael, and N. W. Rich were accepted as probationers.

During this first decade six men served as District Superintendents. C. K. Curtis and O. B. Henderson each labored in this capacity for three years. Jacob Hygema and H. J. Pontius each spent one year. In 1904 two Superintendents were elected, A. A. Miller and J. W. Morgan.

2. PIONEERING FOR GOD (1905-1946)

A year later the district reverted to one Superintendent, J. W. Morgan serving until 1908. He was followed by only three men during the next thirty-eight years: N. W. Rich, who gave seven years of service; C. I. Scott, eighteen years; and E. D. Young, thirteen years.

Nicholas W. Rich, a brother of Martin Rich who was mentioned above, was born on the farm in Iowa of Amish Mennonite parents. Here is his own account of his first contact with what is now the United Missionary Church:²⁰

"The first I heard of our denomination was in 1891. There were many rumors going about concerning a preacher by the name of A. A. Miller. After hearing about him for some time we decided to go one Sunday night, in company with some other young people, and see him preach. He was conducting a revival meeting in a sod church. The building was covered with poles, brush, and dirt for a roof. The walls were dark. A few small kerosene lamps served to light the room.

"The preacher spoke with great power and demonstration of the Spirit. He shouted and leaped for joy, his head nearly striking the poles overhead. Some responded to the call for seekers at the altar, and one was slain under the power of God. I remember one statement Brother Miller made: he said that if he had the power he would shake

19. At Pleasant View. He also built a church at Beaver Crossing.

20. N. W. Rich, *op. cit.*, p. 58.

everybody over hell until they felt the need of being saved. . . ."

After being under conviction for three months, N. W. Rich was saved in 1894 one day out in the cornfield. Three years later when the first District Conference was held he was accepted as a probationer. "Our appointment," he afterwards wrote,²¹ "was the Metcalf circuit in Kansas. Nothing was said as to how we were to get there. No provision was made for moving expenses.

"We left the farm and a good house and started for the appointment given us by conference. There was no home for us to move into, so we set to work to build a parsonage. There was but one man who gave us any help. We put up a one-room, sod house. The roof was of boards and covered with sod. Whenever there was a long rain, it would soak through the roof and continue to rain on the inside a good while after it had stopped raining on the outside.

"We furnished the wood for fuel at the church, and did the janitor work and the preaching. The work began with its battles and victories. We had a good revival the first year. . . ."

In 1908 N. W. Rich was elected District Superintendent, laboring faithfully in this capacity for seven years. He eventually entered the evangelistic field, giving twenty-five years of his life to this ministry and becoming well known in churches and camp meetings all over the United States and Canada. One of the greatest evangelists the denomination has had, he was the engaged speaker for more than one hundred camp meetings.²² Literally thousands were brought to the light of the new birth and entire sanctification through his practical preaching.

(Another prominent evangelist from the west was J. A. Beery of Shambaugh, Iowa. He, too, labored extensively throughout the entire Church, devoting eighteen of his forty-three years in the ministry to the cause of evangelism.)

Ernest D. Young also came from Iowa. In addition to his pastoral experience, he was District Conference Secretary for fourteen years, being elected District Superintendent in 1934. The present camp grounds at Weeping Water, Nebraska, were purchased in 1939 during his term of office.²³

21. N. W. Rich, *op. cit.*, p. 61.

22. *Gospel Banner*, July 26, 1928, p. 13.

23. For biography, see *United Missionary Year Book*, 1951, p. 33.

But the most outstanding of all Superintendents in the Nebraska District was Clifford I. Scott. Born in Kansas of pioneer stock, his forefathers long had been known for their piety and simple faith. His father was a local Methodist preacher. His ancestors for many generations had been pious Quakers. His great-great-grandfather had left Scotland during a time of religious persecution to seek freedom of worship in a new land.²⁴

For three years he taught school, but God called him to devote his life to full-time service for Him. In 1897 he entered the ministry of what was then known as the Indiana-Ohio District. His leadership qualities soon began to manifest themselves, and after only five years as a pastor he was elected secretary of the District Conference.²⁵ Four years later he was chosen District Superintendent for Ohio.

All this, however, was but preparation for the greater task which lay ahead. After two years as Ohio Superintendent, in 1908 he moved with his family to the west, where he was promptly made secretary for the Nebraska District. He served five years as such, and then two years later was given the responsibilities of District Superintendent. In this capacity he labored for more than eighteen years until claimed by the hand of death on the last day of 1933.

Throughout his ministry of thirty-six years C. I. Scott held undeviatingly to a simple but virile faith in his Lord. For years he rose early in the morning, before the rest of the house stirred, to pray for each minister and worker of the Nebraska District, for the members of his family, and for many others besides. He never knew what it was to have a vacation until the last month of his life, which he spent at home in bed.²⁶

In one of his reports in the *Gospel Banner*, in 1925, he wrote: "During the last ten days I traveled over fifteen hundred miles by rail and two hundred by auto, spent two nights on the train, preached eleven times, visited and prayed with folks, and secured forty-four new subscriptions to the *Banner*."²⁷

C. I. Scott's abilities were recognized by the entire denomination. In 1916 he was elected chairman of the General Conference, which

24. See biography by A. B. Yoder in *Gospel Banner*, Apr. 5, 1934, p. 1.

25. He served three years, 1902-04, 105-06.

26. Mrs. Scott in *Gospel Banner*, Apr. 5, 1934, p. 2.

27. *Gospel Banner*, May 14, 1925, p. 13.

convened in New Carlisle, Ohio, the only man from the west to ever occupy such a high position. He was also recording secretary for the United Missionary Society from its beginning in 1921 until the time of his death.

The early part of the twentieth century still meant pioneer life for the Nebraska District. The labors, hardships and sacrifices of these preachers of the western plains never will be known fully nor appreciated.

Eight of the present congregations date back to this period. A church was built at Moline in 1910 which became the forerunner of the present work at Franklin. Bloomington was entered in 1911, but for fifteen years services were held in an abandoned church owned by another organization. The present church was dedicated in 1926.²⁸

A class of forty-six charter members was organized at Orange, California, in 1923. A new church was dedicated three years later.²⁹ A mission was opened in Council Bluffs, Iowa, in 1923. It was closed some years later but reopened in 1938. A class was organized at Dolton, South Dakota, in 1926 with seventeen charter members.

For several years services had been held in the neighborhood of Lewellen, Nebraska. The first meetings were held in homes, then in a little sod school house. A church was finally built in 1929.

A congregation was organized at Centerpoint, South Dakota, in 1937, with a church being built in 1941. For some years services were held rather irregularly, but the appointment was "reopened" in 1956.

Nuevo, California, was opened in 1938. A new church and parsonage were built in 1948. A church was dedicated at Carpenter, South Dakota, in 1941.

3. THE NEW ENDEAVOR (Since 1946)

For years possibly the greatest service of the Nebraska Conference was its spreading of the doctrine of scriptural holiness throughout many parts of the middle west. In community after community hundreds of people received their first teaching on the subject of entire sanctification from one of the pioneer ministers of the denomination. This was the central theme in all their preaching, and thousands of people from

28. For a history of the church, see article by E. D. Young in *Gospel Banner*, Oct. 28, 1926, p. 1.

29. A small church had been dedicated here by the Washington District in 1919. See *Gospel Banner*, July 17, p. 12.

many denominations first heard of this glorious truth from one of the preachers of the Nebraska District.

In 1946 the conference marked its fiftieth anniversary. At that time there were twenty-one ordained ministers serving twenty-one preaching appointments. Seventeen of the latter had their own church and fourteen their own parsonage. The total church membership stood at eight hundred. The progress during the half century admittedly had been slow. An analysis of the situation may be of some value.

1. In no other district of the denomination was the work so widely scattered. The twenty-one appointments listed in 1946 were located in seven states. They stretched from South Dakota in the north to Oklahoma in the south, a distance of five hundred miles, and from the Mississippi River westward to the Pacific Ocean, some seventeen hundred miles. For some pastors to attend the annual camp meeting or District Conference meant a return trip of three thousand miles.

2. Many of the early pioneer preachers who came from the east, were evangelists rather than pastors. They went from place to place and from state to state, wherever an opportunity was afforded them, holding campaigns of two or three weeks' duration. Most of these were held in rural districts in homes or schoolhouses, or in small towns in various halls or churches of other denominations.

At the close of the meetings a baptismal service was generally held and a few members were taken into the Church. If there were ten members or so, they would be organized into a class and made a new appointment. Often the evangelist then went on to conduct revival services elsewhere, leaving the young congregation in charge of a class leader, who many times was an earnest Christian but inexperienced in spiritual matters.

Many of these groups were like small flocks of sheep without shepherds, and exposed to the peculiar dangers which are characteristic of new countries. More than a score of places, once organized as official appointments, were no longer listed in 1946. Former congregations in Arkansas, Missouri, and New Mexico had completely disappeared.³⁰

3. For many years the west did not receive the assistance it should have had from the east. Pleas for men to serve as pastors, or for money

30. According to the 1946 Conference Journal the district had 70 non-resident members in various discontinued churches, who still wished to be connected with the denomination.

to help build churches, often went unheeded or brought little response.³¹ Probably because of the great distance and the lack of a central organization, there was not the constant close contact between the young district and its mother, as there was between Ontario and the Michigan District, which was organized at the same time. Then, when reinforcements were sent, in the words of former Prime Minister Churchill of Great Britain, they were often "too little and too late."

4. In some instances the pioneer workers were good George Whitefields but poor John Wesleys. Like the former they were good preachers, were able to draw large crowds, and, on occasions, won quite a few converts. But, unlike the latter, they sometimes lacked organizational ability and were not able to consolidate their gains.

5. It must also be remembered that for many years the west did not enjoy the financial prosperity of the east. The failure of crops, sometimes for several years in succession, naturally had its influence upon the progress of the Church. If the churches in the east sometimes felt hampered by a lack of finances, the situation was still more serious among the churches of the west.

6. Finally, the west was handicapped by the Mennonite name under which the denomination operated for many years. As described in chapter ten, there were certain problems constantly arising because of the name, problems that were especially acute in the west. In 1928 the Nebraska Conference officially petitioned the General Conference to change the name of the Church, but although considerable discussion ensued, no action was taken.³²

The period since 1946, however, is known as the Period of the New Endeavor. In 1947 the name of the denomination was changed to that of the United Missionary Church and a more extensive home missionary program, especially in cities, became possible.³³ In 1955 the election of a General Superintendent and the setting up of a central organization, proved a further blessing to the Nebraska District.

A class was organized at Dorchester, Nebraska, in 1950, a church and parsonage being purchased three years later. An independent con-

31. For an example see *Gospel Banner*, Sept. 1, 1892, p. 4.

32. For additional reasons for the rather slow growth of the western districts, see the following chapter.

33. Urban appointments had been opened during the previous period in such cities as Omaha, Topeka, and Kansas City, but they were more of the rescue mission type and eventually were closed.

gregation in Iowa City, Iowa, organized in 1952, joined the United Missionary Church the following year with thirty-six charter members. A class was organized in Lincoln, Nebraska, with nineteen charter members and a church built in 1953.

In 1954 White Oak, Iowa, was made a separate work and given its own pastor. For many years it had been part of the Trenton circuit. In 1956 a new class was organized and a church dedicated at Huron, South Dakota. The same year the Dolton congregation, which had worshiped in the community church for thirty years, moved to nearby Bridgewater, where they bought a church and parsonage. During the decade, 1946-1956, church property increased more than \$250,000.

The District Superintendents during the present period have been Charles F. Gray and James T. Hoskins. The former served six years, from 1946 to 1952. The latter had labored previously for four years as President of Mountain View Bible College before being elected District Superintendent in 1952. Today the Nebraska District still has many problems to solve, but its outlook for the future is considerably brighter than it has been for some time in the past.

The Washington District

Like the Early Church of the first century, the United Missionary Church spread to the west. Beginning in eastern Canada and United States in 1883, the denomination entered state after state in its westward advance, and within sixteen years had crossed the continent and reached the state of Washington.

I. FORWARD TO THE PACIFIC

The Washington District is the outgrowth of the evangelistic zeal which always has characterized the Nebraska District. In the *Gospel Banner* of July 11, 1899 a plea was made for a "Holy Ghost preacher" to come to Yakima, then a city of five thousand, and start a work. "O brethren and sisters," it said, "won't you come to this wicked place and preach the everlasting gospel of which we are so much in need?"

This Macedonian call was answered promptly by Mahlon J. Carmichael, a young man converted just six years previously. He had been saved in the famous Cumming's Grove tent meeting of 1893¹ and sanctified eight days later. With this experience came a missionary spirit and he longed to see souls saved. He knew nothing about books, though twenty-three years of age, and scarcely could read or write.

Promising God to go to school, he soon after felt called to the ministry. Then followed a two-year struggle that was not settled completely until the 1896 camp meeting. One night the District Superintendent, C. K. Curtis, preached from the text, "How shall we escape if we neglect so great salvation?" The next night A. B. Yoder, then pastor at Shambaugh, Iowa, arrived and used the same text. That was too much for young Carmichael. He promised God to "preach, pray, sing, shout, go or stay" and promptly entered the ministry of the Nebraska District. Three years later the Holy Spirit called him to Yakima, Washington.²

1. See the previous chapter.

2. For Carmichael's own account of his conversion, etc., see *Gospel Banner*, Oct. 20, 1896, p. 11.

Securing the use of a hall, he immediately set out to preach to the lost and dying. The first night there were five present; the second, fourteen; the third, thirty-one.³ The following month the first baptismal service was held and a class organized with eight charter members.⁴ This was the first appointment to be opened by any holiness denomination in the Yakima Valley.⁵

A year later the young congregation suffered their first loss. Forced to leave their previous location, eventually a new hall was obtained after some difficulty. Carmichael and his wife worked laboriously for days to clean it up and prepare it for their first meeting. About two hours before service time the work was finished, and he knelt at the little altar to ask God's blessing upon the mission. Suddenly there was a crackling noise in the adjoining room, and in a short time the hall was destroyed by fire.⁶

With Yakima as a center, the work soon spread to the other parts of the state and even into Oregon and Idaho, revival meetings being held in many communities. In every place where a congregation was organized, the United Missionary Church was the first holiness denomination to open an appointment.⁷

The first camp meeting was held in 1902 at Mountain View near Ferndale. The evangelist was Andrew Good of Ohio who afterwards confessed, "My idea of the people of the great Northwest was that they were of a more coarse, uncouth nature than the people in the east, but happily we were disappointed." A communion service was held at the camp with ninety-two participating, two-thirds of them being from other denominations.⁸

M. J. Carmichael soon was joined by three other young men from the Nebraska District—J. A. Persell, H. J. Pontius, and Jacob Hygema—to whom reference was made in the previous chapter. The work expanded and several churches were built, including the Mountain View Church in 1904.

In 1906 Washington was organized as a mission district under the Nebraska District with Carmichael as the first District Superintendent.

3. *Gospel Banner*, Dec. 26, 1899, p. 16.

4. *Gospel Banner*, Jan. 30, 1900, p. 12.

5. E. H. Metcalf, *Gospel Banner*, July 22, 1937, p. 3.

6. *Gospel Banner*, Jan. 5, 1901, p. 11.

7. E. H. Metcalf, *op. cit.*

8. *Gospel Banner*, Aug. 23, 1902, p. 8.

At that time it was known as the Pacific District. Two years later it was made an independent district by the General Conference. At that time there were seven churches, seven parsonages, and 271 members.⁹

2. THE PACIFIC DISTRICT (1906-1945)

First minister to be ordained by the new district was John G. Grout in 1907. As a young man he was an avowed infidel. When he was twenty-two years of age, M. J. Carmichael came into the neighborhood holding meetings. Failing to "tar and feather" the evangelist, the young infidel attended the services, boldly sitting right up at the front where he could better criticize. But the Holy Spirit began to work on his heart, and he was so brought under conviction that he emptied his Winchester rifle, which previously he had "kept loaded with murderous intentions."¹⁰

Soon he was gloriously saved. In less than a month he had been sanctified, baptized by H. J. Pontius, joined the church, and started preaching. This was in 1903. Through his labors a congregation was organized at Filer, Idaho, and a church dedicated in February, 1907. This was the first church of any denomination to be built in Filer.¹¹

One of the early pastors in the Washington District was Ernest W. Wilder. A handy man with tools, he built the Birch Bay church in 1912¹² and the Granger church in 1915.¹³ The following experience from his early ministry will illustrate the conditions which some of the pioneer preachers had to face:¹⁴

"Having been assigned to Culver, in the central part of Oregon, we arrived to find many new phases to the Christian ministry. We were forty miles from the railroad, with all transportation being by horseback or stage coach. To support ourselves we took up a homestead of 160 acres, the land patent being signed by President Theodore Roosevelt.

9. Mountain View, Goshen, Pleasant Valley, Selah and Strandel, all in Washington; Filer, Idaho; and Opal Prairie, Oregon. For a description of these churches, see the 1908 Conference Journal, p. 9.

10. See testimony of J. G. Grout in *Gospel Banner*, Mar. 24, 1910, p. 21.

11. E. H. Metcalf, *op. cit.*

12. The class had been organized previously by J. G. Grout.

13. He also built a church at Culver, Oregon, in 1908.

14. From a letter to the editor, Aug. 24, 1957, also from a manuscript on the history of the Washington District, by Mrs. Stephen Holeman, Conference Historian, 1956.

"Our house had only one window. The bats over the cracks in the walls were not sufficient to cover the holes, consequently at night we could blow out the kerosene lamps, look through the cracks, and see the eyes of prairie wolves and coyotes shining in the dark.

"The water for the house had to be hauled eight miles. This necessitated using a team of horses. There were plenty of them around, but they were wild-running, loose on the prairie and foothills. We discovered a band of about one hundred one day. I spotted the two I wanted, and the boys lassoed them. Talk about excitement!

"Since the people in the community were just starting to farm, they had little money for building a church. All they had was wheat. One day the Lord said to me, 'Why don't you trade wheat for lumber?' I saddled my pony and started calling on the farmers to see what I could do. By night time I had three thousand bushels pledged. We made an agreement with a lumber yard to furnish us with everything we needed. We would take a load of wheat thirty-six miles to Prineville one day, and the next come home with a load of lumber."

M. J. Carmichael served various periods as District Superintendent for a total of thirteen years.¹⁵ He was sixty-five when he finally retired from the superintendency. Besides being the founder of the Washington District, he was keenly interested in the affairs of the Church as a whole and organized the work at Chapel Hill, Michigan.¹⁶ At seventy-eight he accepted the pastorate of the church at Shambaugh, Iowa, which he held until his death a few months later in 1948.

Another of the pioneer leaders was Alfred W. Barbezat. Brought up on a cattle ranch in Colorado, he later moved to Washington where he was converted in 1904 during a revival held at Mountain View by H. J. Pontius and J. A. Persell. In 1906 at the first District Conference in Washington he was accepted as the first probationer and then ordained three years later. The following year he was chosen District Superintendent, serving various periods in this capacity for a total of eleven years.

A considerable portion of A. W. Barbezat's ministerial life was devoted to evangelistic work. In the first year of his ministry he held his first revival meeting, driving one hundred miles with horses to reach his appointment. During the following years more than five thousand

15. Twelve years in the Pacific District and one year in the West Coast District.

16. "75 Years of Progress for God," p. 21.

seekers knelt at the altar during his evangelistic campaigns.¹⁷

H. J. Pontius served as District Superintendent for six years.¹⁸ "A small man who could sing like a lark, he had the message of holiness on his heart and was fearless as a lion."¹⁹ Altogether he gave forty-eight years of service to the Church (1893-1941) finally retiring from the superintendency at the age of seventy-three.²⁰

Intensely interested in home missionary work, the Washington District was always equally concerned about the lost on the foreign field. As early as 1908 Miss Frances Bechler went to Chile, South America, where she was instrumental in starting and maintaining a Samaritan Home for the sick. After only three years of service, however, she was called to her eternal reward.

Meanwhile, in 1909 Miss Myrtle Williams of Oregon had gone to India. During her first furlough she joined the United Missionary Church. In 1919 she returned to India accompanied by Miss Emma Kinnan of Yakima. Supported by the Washington District, they were commissioned to officially open work in the name of the District Conference, but were unable to fully carry out their plans for various reasons. They did, however, choose the district where the United Missionary Society later located.²¹

Following the fire in 1900, the Yakima congregation had secured new quarters, but it was not until 1917 that they had a church of their own. The same year an appointment was opened in Wapato, a church being built two years later during the pastorate of Arthur Creasey. An interdenominational work in Twin Falls, Idaho, joined the denomination in 1927.

The Harwood appointment, west of Yakima, was opened in 1933 largely through the efforts of the young people of the Yakima congregation and their pastor, A. G. Herman. At first services were held in a converted dance hall. For a few years the work was conducted on a community basis with a United Missionary minister, but during the pastorate of Stephen Holeman in 1935 it was organized as a U.M. congregation. A church was built in 1937.

17. *Gospel Banner*, July 23, 1953, p. 11.

18. Half in the Pacific District, half in the West Coast District.

19. E. H. Metcalf, *op. cit.*

20. On Feb. 13, 1957, Rev. and Mrs. H. J. Pontius celebrated their 65th wedding anniversary. They have eight children—all girls.

21. E. R. Storms, "What God Hath Wrought," p. 96.

In 1938 the district opened its own Bible School in Yakima, known as the Mount Rainier Bible Institute. Miss Ethyl Young, now a missionary in the Middle East, was elected superintendent, with A. W. Barbezat chairman of the Board of Directors. The school continued until 1945, when, for various reasons, the work was discontinued.

In spite of the opening of some new appointments and the building of several new churches, relatively little progress was made by the district as a whole. In no other area of the denomination were the gains registered so small as in Washington. The number of new appointments opened only slightly more than equalled the number which had to be closed. The following are some of the reasons for the slow growth:

1. The Washington District includes the states of Washington, Oregon and Idaho. Its churches always have been far-flung, with the various congregations quite isolated and widely separated from each other. From the church in Filer, Idaho, on the east, to the Birch Bay church in the northwest corner of Washington, is a distance of nine hundred miles. For a long time the preachers scarcely saw each other except at conference time. Conventions were difficult to hold as it was hard for the people to get together. Church life and a Church spirit, such as are fostered by immediate association, were almost impossible.

2. In many instances preachers received such little financial remuneration that it became necessary for them to engage in some secular work to support their families. During his first year as District Superintendent A. W. Barbezat received less than \$100.00.²² Some ministers labored in mills, others in brickyards, and some in carpentry, while at the same time trying to study, visit and preach. It was hard, grueling work, but they tried to be good pastors, many times doing the janitor work of the church also—or repairing and remodeling the church or parsonage.

3. Churches continually had to reckon with a shifting population. Unlike the stolid settlers in the east who were content to stay in one spot all their life, western folks were more mobile, some of them always looking for greener pastures. Thus in some places where classes were organized, almost before the minister knew what was happening, the better part of his membership had started to move and was soon nearly all gone. In most cases these people went to places where the denomination had no work, and accordingly were lost to the Church.

22. Mrs. Stephen Holeman, *op. cit.* This was 1910-11.

4. In 1931 the Pacific District—numerically small as it was—was divided for many reasons, and the territory west of the Cascade Mountains was made a mission district and organized under the name of the West Coast District. This necessitated setting up two organizations with two District Superintendents, all of which was an increased financial burden which the members were unable to bear.

(For additional reasons for the slow growth, the reader is asked to refer to the chapter on the Nebraska District. The situation was somewhat similar in both districts.)

Besides M. J. Carmichael, A. W. Barbezat, and H. J. Pontius, there were other men who served various periods as District Superintendent. J. G. Grout, to whom reference has already been made, was Superintendent of the Pacific District for three years. His brother, William R. Grout, filled the same position in the West Coast District, also for three years. Clayton W. Severn was leader of the West Coast District for two years.

Fay S. Kagey was District Superintendent for eight years, half this time being spent with the Pacific District and half with the West Coast District. He had been converted at Birch Bay under J. G. Grout when a teen-ager, and had been given his first appointment by conference when only sixteen. He was ordained at nineteen.

3. THE WASHINGTON DISTRICT (Since 1945)

In 1945 the Pacific District and the West Coast District were united, since which time the territory has been known as the Washington District.

The first District Superintendent was Edwin H. Metcalf, who had previously served six years as leader of the Pacific District. He had been converted as a boy in Kansas through the preaching of H. J. Pontius, later moving to Washington.

The same month that the new Washington District held its first conference, a church was dedicated at Roy. This work had been begun by Abraham B. Neufeld in 1940. A Canadian by birth, he had previously served three years as a pastor in Alberta. Coming to Roy he began to hold meetings in the city hall, later using an old store building. A class was organized in 1944 and a church built the following year.

In 1947 A. B. Neufeld succeeded E. H. Metcalf as District Superintendent, being followed by Ernest D. Young in 1950. The latter had

spent thirteen years as Superintendent of the Nebraska District.

In 1951, due to circumstances and a number of factors, Washington petitioned the General Conference to be made a mission district under the General Board or some other district. The Indiana Conference offered to give whatever aid it could, with the result that Washington was made a mission district under Indiana. A three-fold program of assistance was adopted as follows: to strengthen existing churches; to re-locate certain churches, where deemed advisable, in new expanding residential areas; and to open new churches.

During the next four years the Indiana District gave considerable financial assistance to help promote this program. It also sent three of its ministers—D. L. Mikel, W. L. Woods, and John Detwiler—to help alleviate the shortage in pastors.²³ Its District Superintendent, K. E. Geiger, made sixteen trips from Indiana to Washington to give assistance in many ways. Several other Indiana preachers and some of its leading laymen, also visited the Washington District from time to time, helping in evangelistic campaigns and other promotional meetings.

In 1952 a home was built in Yakima for the District Superintendent, the latter doing a considerable amount of the work himself. The following year a fine new church was built in the strategic city of Moses Lake, and the Harwood church was remodeled and considerably enlarged.

The same year (1953) a congregation was organized at Oakville. This work had been begun some ten years previously in nearby Cedarville. A building was bought in 1954 and remodeled for church purposes. The latter year also saw the purchase of a church in Portland, Oregon.

E. D. Young labored as District Superintendent for five years. Roy T. Starkey became his successor in 1955 and continues to serve in this capacity. Son of a Nebraska pastor, he had entered the ministry in that district in 1935, later being elected conference treasurer, a position he filled for ten years.²⁴ In 1954 he transferred to the Washington District and became the first pastor of the Portland church.

By 1957 Washington had developed to the place where it was no

23. D. L. Mikel has served as conference secretary since 1954 (with the exception of one year, 1955-56). John Detwiler has been conference treasurer since 1956. W. L. Woods, after two years, returned to Indiana.

24. 1939-44, 1949-54.

longer necessary for it to be a home mission district. Since then it has been fully independent like the other districts.

Earlier in the chapter reference was made to the efforts of E. W. Wilder, one of the pioneer pastors of the district who had started preaching in 1905. In 1958, although seventy-five years of age, he was still in active service.²⁵ During the year he had assumed the leadership of the Yakima church, at a time when the work was at a low ebb. Within a few months he had baptized fifteen and received twenty-four new members into the church, most of them on confession of faith.

Today the future of the Washington District is the brightest it has been for many years. The present pastors are men of devotion and piety, men of talent and ability, and men with a vision. Most of them are in the very prime of life. While they have known tests and trials, and reverses and disappointments, in recent years a new spirit of hopefulness and courage seems to possess them. A splendid spirit of unity prevails throughout the district, and a solid foundation is being laid for unusual expansion in the years to come.

25. This completed 37 years of service. For a time he was not in the active work.

The Canadian Northwest

The history of the Canadian Northwest District is one of zeal, sacrifice, devotion, faith and progress. With the passing of time these characteristics have not waned but are still very much alive at present. In an age where softness and ease seem to be the order of the day, it is refreshing to find the rugged type of Christianity still being exhibited.

Though smaller in size than the eastern districts, the record of the Canadian Northwest is one of which any district might justly be proud. Here was the denomination's first Bible School, the first young people's convention, the first provincial (or state) WMS director, the first youth camp, the first conference-sponsored radio broadcast, and the first permanent camp ground. The story of the development of this district through many toils and struggles, is not only thrilling but challenging as well.

1. FOUNDING A TOWN (1892-1896)

In July of 1892 Jacob Y. Shantz of Kitchener, Ontario, the denomination's most prominent layman, made his twenty-sixth trip to the Canadian west on behalf of colonization. Having surveyed numerous parts of Alberta, he finally chose a location along the railroad about fifty miles north of Calgary.¹ The railroad from Calgary to Edmonton had been finished just the previous year and was offering bi-weekly service. A plank one foot wide and six feet long was nailed to a telegraph post with the name DIDSBURY printed on it—and that is all there was to the town.

After contacting the government, J. Y. Shantz built an immigration shelter, 20 x 100 feet in size, dug a well, and put up a stable for cattle. For this the government gave him 160 acres of land which he divided into small plots and lots, among which was a cemetery which he donated to the town-to-be. Returning to the east he rounded up several groups of settlers—some from Michigan; some from around Markham, On-

1. *Gospel Banner*, July 1, 1892, p. 9; Sept. 15, p. 8.

tario; but most of them from the Kitchener area.

On April 10, 1894 a group of thirty-four settlers, including some of J. Y. Shantz's own descendants, left Kitchener by train with seven car loads of goods, and moved to Alberta where they founded the town of Didsbury. When criticized for taking some of Ontario's best citizens into such a God-forsaken country designed for buffalos and Indians, Shantz pointed to the rich natural resources of the district and prophesied that one day the region would be a world leader in agriculture and industry.

Spiritual leader of the little flock was Jacob B. Detwiler, who had had some fourteen years' experience as an Ontario pastor and had been editor of the *Gospel Banner* for three years.

A farewell service was held in Bethany Church, Kitchener, that was more like a funeral service than anything else. "Their friends felt as though they were going out of the world, and the pastor grieved that he was losing so much of the cream of his congregation."²

After eight long days on the train, and lunching out of baskets and boxes, the pioneer party heaved a sigh of relief when the conductor called out, "Didsbury." Even though it was three o'clock in the morning, they were glad the journey of 2,200 miles was over.³

The first two days were spent unloading the freight cars and dividing J. Y. Shantz's immigrant shed—their temporary home—into compartments with blankets. Sunday morning there was no church because everybody had to fight his first prairie fire. It was a hot job, and several times when they thought they had it under control, the wind picked up a bunch of burning grass and threw it over their heads behind them. For days afterwards there was a continuous cloud of ashes and dust.⁴

That afternoon, April 22, 1894, they held their first Sunday school, and in the evening their first church service. The latter was a service of thanksgiving for God's help in fighting the fire. These services, held in the immigrant shed, were the first ever conducted by the United Missionary Church in western Canada. Announcement was made that a weekly prayer meeting would be held.

The following week the pioneers started out to look for suitable land

2. D. C. Eby's chapter, "The Canadian Northwest Conference" in "History of the M. B. C. Church" by J. A. Huffman, p. 125.

3. For J. B. Detwiler's account of the trip see *Gospel Banner*, May 1, 1894, p. 8.

4. Manuscript by Manasseh Weber on the Didsbury Settlement, Waterloo Historical Society, 1950, p. 16.

on which to settle. One party consisted of J. B. Detwiler, Mr. and Mrs. Ephraim Shantz, and some others. "When they had driven about eight miles they saw a prairie fire coming toward them. They had only a few broken matches with them, and each, one after another, refused to light. The fire was now alarmingly near, but the last match caught fire and they were able to burn a little circle in which to place their wagon. They climbed in, placed the robe over their heads, while the fire raged on all sides of them, and then passed on leaving them unharmed. Thanking God for their deliverance, they drove back through the smoke and over the blackened prairie to Didsbury."⁵

Each year saw more settlers arrive from the east. Among them was Ezra Sherrick who came in 1896. He built a sod shop on his homestead and set up his forge. The young colony was glad that at last it had its own blacksmith.

During the following years more shacks and houses were built, more wells dug, a school begun, and some stores opened. The town of Didsbury began to take shape. In 1898 a municipal district was formed with Elias Shantz as its overseer.

But during all these years of development no one did more for the district than its pioneer minister, J. B. Detwiler. Though fifty years of age when he went to Didsbury, he had lost none of the vigor of his youth, and was just the right kind of man to give leadership to the young colony. Whether in spiritual or secular matters he was both progressive and practical. For several years he was the town's postmaster and was "more or less of a walking encyclopedia on questions of the day."⁶ He also acted as landguide and grocer and sold flour and lumber to accommodate the settlers.

2. FOUNDING A CHURCH (1896-1906)

For months the church services were held in the immigrant shed. This was so often occupied by incoming settlers, however, that it was not very pleasant for meetings. One day Mrs. Ephraim Shantz expressed the thought that was in the mind of many people. "We should have a church before anything else," she said.⁷ So while they built only shacks for themselves, they decided to erect a better place for "the House of the Lord."

5. D. C. Eby, *op. cit.*, p. 126.

6. M. Weber, *op. cit.*, p. 20.

7. D. C. Eby, *op. cit.*, p. 127.

In the winter logs were cut, and after several "bees" to haul, hew, and prepare them for use, a log church was constructed in 1896. The building, 25 x 30 feet in size, stood as a landmark, as there was no church closer than ten miles to the north and fifty miles to the south with nothing anywhere east or west.⁸ Not only was this the first church in Didsbury, but it was the first holiness church in all western Canada west of Winnipeg!

This church became a center of spiritual life and activity. For miles around Didsbury was known as "the place where the Christians lived" and was sometimes referred to as "The Holy City."⁹ When at times the loneliness in the isolated shacks on the prairie became painful, and when trials and disappointments seemed almost too heavy to bear, the pioneers rejoiced in the encouraging fact that they had spiritual leaders and could hold services regularly. They thought nothing of walking four or five miles to a meeting. Others came for miles on horseback or in lumber wagons, over rough trails, through sloughs, often fording the river when the water was high.¹⁰

As already mentioned their minister was J. B. Detwiler. He it was who laid the foundations for the Canadian Northwest District. A splendid preacher, he was a faithful pastor and a father to the group. Often he denied himself to accommodate others. He ministered not only to those of his own church but to those of other denominations as well, marrying their young people and burying their dead.¹¹ He received very little financial support for money was scarce, and if a man gave twenty-five or fifty cents a quarter to the preacher he thought he was doing well. No wonder pastor Detwiler farmed a homestead as well!

Superintendent for the Sunday school was Elias Shantz. One Sunday in September, 1899, after reviewing the lesson, he announced the hymn, "We are going down the valley one by one." Then he turned as though to sit down on the railing, but sank down over it and passed away immediately. This was the first break in the ranks of the pioneers, and he was the first to be buried in the Didsbury cemetery.¹²

8. M. Weber, *op. cit.*, p. 18.

9. Manuscript on the early history of the Canadian Northwest District by Alvin Traub, written for a ministerial convention in 1954.

10. D. C. Eby, *op. cit.*, p. 129.

11. A. Traub, *op. cit.*

12. D. C. Eby, *op. cit.*, p. 129.

In 1900 the Ontario District sent out a young pastor in the person of Joshua Schell. He was given charge of the Didsbury work and labored with great zeal and energy, a veritable firebrand for God. Like the old circuit riders, he rode from place to place on horseback carrying out his duties as a minister. For sixteen short months he labored, when through almost constant exposure to cold and rain, he was stricken with pneumonia and his life cut short on August 12, 1901.

Ontario then sent Henry Cressman to take charge of the work. By this time the congregation had grown so that the old log church could no longer accommodate the people. A new building accordingly was built in 1902 on the site of the present church.¹³ A parsonage was put up at the same time.

The next pastor was Samuel S. Stauffer, an Ontario minister who also had served several years in Michigan. He was assisted by Miss Maude Chatham who had gone west in 1900. An Ontario deaconess, she had entered the ministry in 1891 and had started the church at St. Thomas. She soon became a familiar sight around Didsbury, as she rode her bronco over the district faithfully discharging her duties for the Lord.

Excitement ran high in 1905 when the first camp meeting was held. Samuel Goudie and Peter Shupe, both from Ontario, served respectively as evangelist and song leader. A large new tent, which could be seen for miles around, was secured for the occasion, and was erected on the same site which has been used ever since. For many years this was the only holiness camp meeting in all western Canada.¹⁴

3. FOUNDING A DISTRICT (1906-1919)

In 1905 the province of Alberta officially was organized by the Canadian government. The following year Henry Goudie arrived from the east and took over the leadership of the Church. One of Ontario's best men, he had had twenty-nine years of experience in the ministry, and had just completed five years as District Superintendent. Soon after his arrival he organized Alberta as a mission district under the Ontario District.

13. See *Gospel Banner*, Nov. 1, 1902, p. 8; Aug. 1, 1903, p. 13. It was dedicated July 19, 1903, by Peter Cober, District Superintendent from Ontario. Total cost of the land, the church (30 x 40) and 196 feet of shed for horses, was \$1,800.

14. For a description of this first camp, see article by Mrs. Pearl Lemont in *Gospel Banner*, June 7, 1956, p. 5.

The first District Conference convened at Didsbury, December 6-7, 1906. There were five ordained ministers present: Henry Goudie, J. B. Detwiler, S. S. Stauffer, D. S. Shantz, and W. Irish. The last named had arrived recently from Ontario. D. S. Shantz had come west with the pioneers for his health, and was taking an active part in the work at Didsbury.

A total of 188 members were reported at this first conference, of which number 154 were in the Didsbury area. Another twenty were around May City and fourteen at Markham.

The May City work, northeast of Olds, had been begun during the year by Harvey Traub¹⁵ who had held a successful revival there. Nineteen new members had been taken into the church and twelve baptized. Miss Chatham had been placed in charge.

The work at Markham had started a few months before conference. A group of pioneers from Markham, Ontario, had arrived in the spring of 1906. "As all the land was taken up around Didsbury by this time, they went northeast to Castor and settled there. They experienced all the difficulties of pioneer life, as did the early settlers at Didsbury; but the blessing of the Lord was upon them and soon they had a little church, which they called Markham after their old home in the east."¹⁶

In 1907 the Canadian Northwest was organized as a separate district. The following year the General Conference of 1908 gave it official recognition. During the first twelve years of its history (up to 1919) it was largely under the leadership of Henry Goudie, who was District Superintendent for eight of these years.¹⁷ J. B. Detwiler and D. S. Shantz each served two years.

Miss Chatham opened a mission in Edmonton in 1907 but was obliged to abandon the work in 1919 for various reasons. Beulah Home, however, was established in 1909, and ever since has been a haven of hope for unmarried mothers. Its success has been due largely to its superintendent, Mrs. Mary A. Finlay, who has been in charge since 1922.

Mrs. Finlay¹⁸ was converted in the old log church at Didsbury under Joshua Schell, the circuit rider. Feeling called to full-time service, she

15. A brother of Alvin Traub.

16. D. C. Eby, *op. cit.*, p. 133.

17. 1906-08, 1910-13, Dec. 1915-Jan. 1919.

18. Formerly Mary Anne White. In 1919 she was married to John S. Finlay, who passed away just two years later.



Jacob Y. Shantz of Kitchener, Ontario, the most outstanding layman in the United Missionary Church during the 19th century. He served his Church, his city, and his country. The Encyclopedia Canadiana devotes several paragraphs to a list of his accomplishments.



The historic Bethany Church, Kitchener, Ontario, first church of the denomination to be built in a city (1877). The present structure was erected in 1908. Five of the General Conferences have convened within its walls. With a keen interest in home and foreign missions, it was the first congregation to adopt the mother church plan and sponsor the building of another United Missionary church. Today eight of its members are serving as foreign missionaries under the United Missionary Society.



Typical Camp Meeting Scene of the Nineteenth Century - Kitchener, Ontario



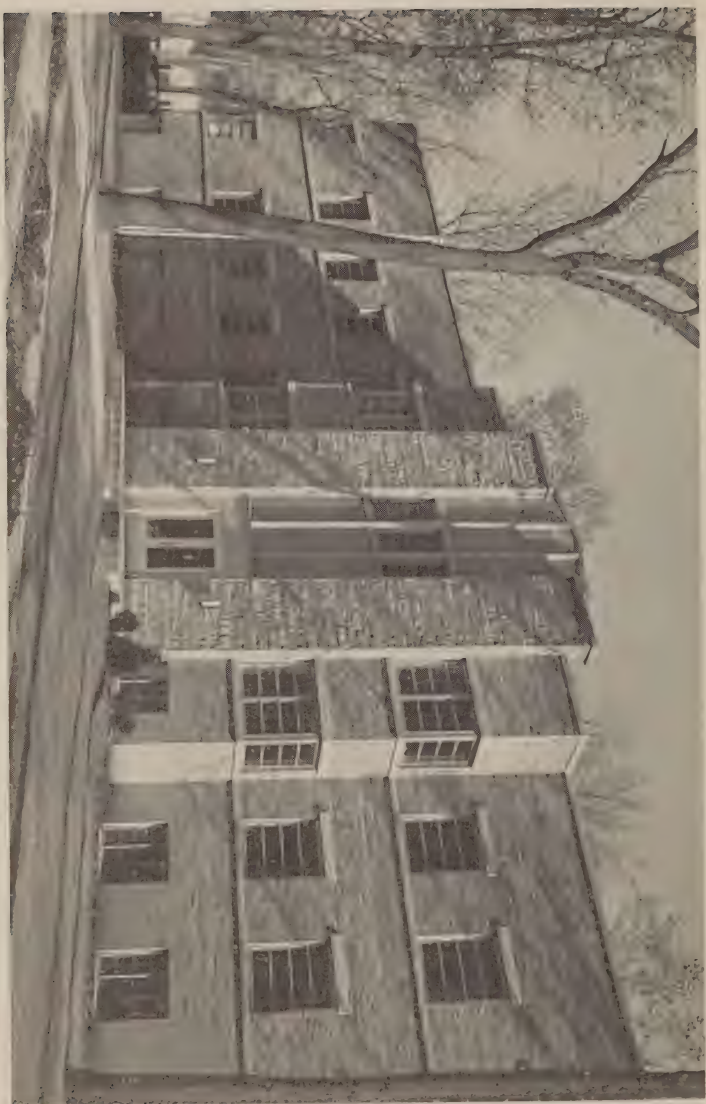
Large steel camp meeting tabernacle, 100 x 136 feet, near Brown City, Michigan. Seating 3,000, it is one of the largest in the entire state.



United Missionary Church, Granger, Indiana, typical of the new churches being built in many parts of the nation today.



The Gospel Banner as it appeared from 1913 to 1916.



Administration Building, Bethel College



The West Eckford Church, south of Marshall, Michigan, is one of the many beautiful rural churches in the denomination. Opened in 1943 in a non-United Missionary community, in fifteen years the congregation had 100 members and a Sunday School that was averaging 200. Secret of its success has been a strong program of lay visitation.



Rev. A. W. Banfield, co-founder of the large United Missionary work in Nigeria, translating the entire Bible into the Nupe language.

went to Ontario, where for three years she engaged in city mission work. Returning to Alberta in 1907, she helped Miss Chatham awhile and then transferred her labors to Beulah Home, where in 1922 she was made superintendent, a position which she still holds.¹⁹

As time went on the Church did not feel able to continue the financing of the work, so it has been carried on by a Board of Directors of city people, doctors, ministers, and business men and women.

With the exception of three years, however, the Home always has had a United Missionary superintendent. Most of the staff of fourteen belong to the same denomination, including the head nurse, the secretary, the baby dietitian, and the maintenance man. The program consists of daily devotions, weekly evangelistic meetings, Sunday school, and Bible study for new converts.

More than twenty-five missionaries have trained in Beulah Home, several of whom are serving now under the United Missionary Society. A record was set in 1950 when the Home cared for 387 girls and babies in the one year. In 1957 Mrs. Finlay and her work were featured in a Canadian Press dispatch, which was carried by many daily newspapers. At that time she was described as having been foster-mother to 3,800 babies.²⁰

In 1910 the country around Alsask began to open up, and many went from Didsbury to get land for their sons who were now old enough to take homesteads. The journey of more than two hundred miles to the Saskatchewan border required eight days. The trail was not very clear for part of the way and often there was none at all. At that time Alsask had not even been named, and there was nothing there but a store one week old.

The pioneer preacher who accompanied the group was James Hall, an Ontario pastor who also had spent several years in frontier work in northern Michigan opening appointments there.²¹ His wife arrived a few weeks later and greatly assisted in his ministry. For years she had been an active church worker, Miss Chatham herself having been converted through her labors in Ontario.

For four years services were held in homes, then in the West Side

19. From 1916 to 1922 she was active in evangelistic work.

20. For the life of Mrs. Finlay see the article by by Miss Enith Hunsperger in *Gospel Banner*, May 6, 1954, p. 6.

21. See chapter 15.

School. Sunday after Sunday Pastor Hall, then a man in his fifties, walked fourteen miles to his appointments. In the winter the snow was often a foot deep with no trail to be seen. In 1913 the Halls opened an appointment at Acadia Valley.

From the very beginning the Canadian Northwest District showed a marked interest in the cause of foreign missions. At the first District Conference in 1906 it was reported that \$156.90 had been given during the year to missions. This was approximately ten per cent of the total contributions for all purposes.

When Henry Maurer was assassinated in the Middle East in 1909, an appeal was made for someone to take his place. When the following year, Daniel C. Eby of Ontario answered the call, the Canadian Northwest offered to assume his support, since as yet they did not have any missionaries of their own.

The first missionaries from Alberta itself were Rev. and Mrs. William Finlay, who went to Nigeria in 1918. The former laid down his life there in 1924, while the latter retired in 1958 after forty years of service.²²

Like the other districts of the denomination, the Canadian Northwest has had many problems to face, the most important of which now will be mentioned:²³

1. The emigration to Alsask had divided and weakened the spiritual forces at Didsbury. This had a tendency to discourage some, while others settled down into spiritual lethargy. A withering of the population was one thing, but a withering of the faith was a much more serious problem to consider.

2. The west was often possessed with a spirit of unrest. Many times, no sooner were new families moved in and the work making good progress, than there was an upheaval and a scattering again.

3. There was the danger that is always present in a materialistic age. Men had to struggle for an existence, and try to place themselves in a position, financially, where they could live in some degree of comfort. So much effort was spent in this direction that the spiritual work suffered.

4. For years there was a lack of efficient men to assume responsi-

22. In 1954 their daughter, Mrs. Auburn Witt, and her husband, also went to Nigeria as UMS missionaries.

23. The following four paragraphs are from D. C. Eby, *op. cit.*, p. 137-38.

bilities in directing the work and giving leadership to the people. Too long the district looked to Ontario as the greater center from which spiritual forces must come. When the latter were not forthcoming, many took the attitude the work would wither and die. Consequently, for a time there was no enlargement of the field of operations, but only an earnest endeavor to hold the ground that had been already gained.

4. FOUNDING A COLLEGE (1919-1946)

In 1919 a new District Superintendent was elected in the person of Alvin Traub, a man who was destined to bring many changes during the thirteen years he served in this capacity. Converted as a boy in Ontario, his father had been one of the Didsbury pioneers. He had entered the ministry in 1907, the first young man in the Canadian Northwest District to do so. He had opened appointments in Castor in 1913 and in Alsask in 1915.

In 1919, however, only two appointments had churches of their own, Didsbury and Markham. The first was the only one with a parsonage and the only self-supporting congregation in the district.

The new Superintendent soon saw that under existing conditions it was almost impossible to extend the work. By the time the district supported its own foreign missionaries—there was no United Missionary Society at that time—and gave what it could to its own pastors—though often it was a mere pittance—there were practically no funds available for church extension.

In addition, the district was hampered by the Mennonite name which the denomination bore at the time. This was not so much the result of the anti-military stand of the Church as it was the inconsistency of various groups with whom the denomination thus was associated in the minds of the public.

A further hindrance was the lack of workers. Very few of the young people seemed to hear or respond to the call of God for Christian service. Besides, the few who did, went to Bible Schools of other denominations in the United States, where they were often lost to the Church.

As a result of these handicaps, the new Superintendent felt led of God to concentrate on the following three things as being most essential, if the district were to grow or even exist: they must have their own Bible School to train and hold their young people; they must send out

more missionaries, both home and foreign; and the name of the denomination should be changed.²⁴

Alvin Traub lived to see the day when these three things came to pass—but not without considerable opposition. The first and the third especially, were vigorously opposed by some of the leading members of the conference. Nevertheless, feeling that a Bible School was the most important of the three for the time being, he set to work to see what could be accomplished in that direction.

Early in 1921 Bible study classes were conducted in the Sunday school rooms of the Didsbury church. So successful was this venture that similar classes were conducted each winter during the following years. Finally in 1926, after much hard work, Mountain View Bible College came into existence, and on November 11 opened its doors to a group of enthusiastic students.²⁵ From then on A. Traub was a busier man than ever, serving both as District Superintendent and as President of the Bible College. Today, almost without exception, every minister in the district is a graduate of Mountain View.

Meanwhile an attempt was being made to open new appointments and build more churches and parsonages. Growth was slow but the district did make some progress. Beginning with only two churches and one parsonage in 1919, under the leadership of the District Superintendent there were four churches and five parsonages by 1932. Work was begun in Galahad in 1921, a former school being converted into a church. A house was bought in the country and moved seven miles to provide a parsonage. Another school house was transformed into a church at Alsask in 1929.

It was during these years that the progressive spirit of the Canadian Northwest District brought it two great honors. In 1925 the first young people's convention in the denomination convened in the "Old School House," Alsask, Saskatchewan. Six years later the Northwest became the first district to organize women's missionary societies on a district-wide basis. A provincial constitution was adopted by the 1931 District Conference and Mrs. C. J. Hallman was elected Director for the province.

In 1927 the young people's executive began a small paper, the "West-

24. From an address by A. Traub to the 1952 graduating class of Mountain View Bible College.

25. For further information about the development and growth of the school, see chapter 21.

ern Evangel," which eventually became the official publication of the Northwest District.

As a result of his many arduous duties, by 1932 Alvin Traub was facing a physical breakdown. Accordingly he asked to be relieved as District Superintendent, whereupon Clifford J. Hallman was chosen as his successor. The latter was the son of Oliver Hallman, one of the Didsbury pioneers who later pioneered at Alsask also. He had entered the ministry in 1923, serving three years at Trenton, Iowa, and six at Didsbury. While pastor at Didsbury, the church had been remodeled completely.²⁶ The former building was raised and a foundation put under it; an addition, 30 x 24 feet, was built to the east; a tower was erected; and a basement was put under the addition.

C. J. Hallman carried the burden of the superintendency for twelve years, from 1932 to 1944. The first years were quite difficult because the depression was on in full force. During the "hungry thirties" wheat dropped to twenty cents per bushel, and cattle went as low as four or five cents a pound. Farm workers received only \$5.00 a month, plus board; and in many cases farmers used their grain for fuel as it was cheaper than coal. Scarcely was the depression over when war clouds gathered and the district was confronted with the peculiar problems of World War II.

Nevertheless the district made good progress under C. J. Hallman. Mountain View Bible College had begun graduating some fine young pastors, and the number of ordained ministers jumped from eight to twenty-seven during his twelve-year term of office. Church membership increased by one-third and the number of churches doubled. This was also the "golden age" for parsonages, the number tripling,²⁷ one new parsonage being built each year on the average.

A church was built at Cremona in 1932, at Bergen in 1933, and at McDougal Flat, near Sundre, in 1934.²⁸ A hall which had been used for church services by the Hoadley congregation for four years, was purchased in 1938. A church was dedicated at James River in 1942.

In 1937 Miss Gladys Eby was elected the first Conference Youth Director.

26. This was in 1929. The church had been enlarged previously in 1915 when D. C. Eby was pastor.

27. From 5 to 16.

28. McDougal Flat is named after David McDougal, a rancher and brother of John McDougal, one of the earliest Methodist missionaries to the Indians of the Northwest.

During all these years the spirit of the pioneers had been kept very much alive. The church at James River may be used as an example.²⁹ The District Conference of 1934 felt an urge to begin work in this part of the province some ninety miles northwest of Calgary. In a territory of seven hundred square miles there were thirteen schools and 1,750 people but only one church.³⁰

Rev. and Mrs. William J. Purdy, newly graduated from MVBC, offered themselves for the work and were sent to the field. No house was available, so they lived for some time in a tent pitched on the bank of a stream—and there was ice on the stream when the tent first went up! There was no barn so the horses remained outside, the nearby spruce boughs serving as hooks on which to hang the harness.

The rain and the mosquitoes were hard to stand, and on one occasion a hail storm almost destroyed the tent. But after much difficulty and a great deal of hard labor, lumber was secured; a small house built, and a spiritual work started, services being held in the school house. Several Vacation Bible Schools were begun, the pastor's wife herself, one summer, driving 288 miles with horse and buggy to conduct the same.

Following the Purdys came the A. B. Neufelds and the Peter Dycks. During the pastorate of the latter, the minister and his flock cut logs from the nearby hills, hauled them to the mill, helped with the sawing, and then hauled them to the site chosen for a church. After several months of hard work they had a neat little building, 20 x 30 feet in size. A carpenter was employed for part of the time, but most of the work, including the making of the seats, was done by the people themselves.

C. J. Hallman was followed by Oscar Snyder who spent two years as District Superintendent, 1944-1946. He was the district's first Superintendent to have been born in Alberta, the previous leaders all having been born in Ontario. He was also the first graduate of Mountain View Bible College to be chosen District Superintendent. The first Bergen church was built during his pastorate.

5. BUILDING ON THE FOUNDATIONS (Since 1946)

The year 1946 marked the fiftieth anniversary of the founding of the

29. Information from article by Mrs. C. J. Hallman, in *Gospel Banner*, Apr. 9, 1942, p. 1; also from personal interview with W. J. Purdy in 1943.

30. The U.M. church at McDougal Flat.

Didsbury church and the fortieth anniversary of the official beginning of the Canadian Northwest District. The foundations had been well laid and a certain degree of progress could now be expected.

As mentioned above, back in 1919 three goals had been placed before the District Conference. The first of these, the opening of a Bible School, had been brought about in 1926. The second, the sending out of more missionaries, was gradually accomplished as the number of graduates from Mountain View began to increase. In 1946 the district had only five foreign missionaries under the United Missionary Society. Ten years later this had increased to sixteen—the third highest in the denomination. The district had one foreign missionary for every forty members at home, a record that rarely has been equalled by any group.

The third goal, the changing of the denominational name, was more difficult to accomplish, requiring the cooperation of the entire Church. More than once the matter was discussed, but the General Conference refused to take definite action. At times the Canadian Northwest began to despair, but eventually the movement for a new name began to gather support. After some twenty-five years of waiting, no section of the denomination rejoiced more when the United Missionary name was adopted in 1947.³¹ "Doors that hitherto have been closed to us, will now be open," was the comment of Alvin Traub.

The election of a General Superintendent in 1955 was another "answer to prayer" for the people in the Northwest, who had been "campaigning" for a denominational leader for more than thirty years.³²

Since 1946 there have been two District Superintendents—Amsey Frey (1946-1952) and Harley A. Traub (since 1952). Both were graduates of Mountain View, and loyal to the doctrines of the Church. The former had had sixteen years as a successful pastor. The latter was a son of Alvin Traub, to whom reference has been made several times. He was converted at the age of six.

Under the leadership of these two men considerable progress has been made. With only nine churches reported in 1946, no less than thirteen churches were dedicated in the eleven-year period, 1946-1957. At least part of the credit for many of these churches must go to A. E. Habermehl, who served as Church Extension Director for five years, 1948-1953. An enthusiast for church extension, the Cremona church

31. See chapter 10.

32. See chapter 11.

had been erected under his leadership during his pastorate there in 1932.

During 1947 churches were dedicated at Castor and Big Valley, and a parsonage was purchased in Didsbury for the District Superintendent. Two years later a church was dedicated at Alsask.³³

In 1950 the District Conference entered the field of radio broadcasting, the first district in the denomination to do so. The program is heard weekly over a Calgary station. During the same year three churches were dedicated—May City, Gimlet, and First Church, Edmonton. The last named, was the first church to be built in a city. With C. J. Hallman as its pastor, in three years the Sunday school was averaging one hundred, and in five years five of its forty members were serving on the foreign field.

In 1949 the province of British Columbia was entered. After many struggles and sacrifices a church was dedicated at Winfield in 1951. Another church was dedicated the same year in the oil town of Redwater, Alberta.

The district's second city church was built in Calgary in 1953. Known as the Parkdale Church, within a few years its attendance was rivaling that of Edmonton. The same year a fine rural church was dedicated eight miles east of Didsbury to accommodate the many members living in the community. It is known as the Mountain View Church.

Mention should be made of two men who have set records for long service. Wilmer Reist retired in 1957 after twenty-two years as secretary of the District Conference.³⁴ D. C. Eby retired in 1958, at the age of 72, after 51 years in the active ministry. He had spent three years as a pastor in Ontario, twenty-one years as a missionary in the Middle East, and twenty seven years in the ministry in Alberta.

Today the pioneer spirit is still in evidence. When a church was contemplated for Calgary, the Church Extension Director, A. E. Harbermehl, sounded a call for help. Men from various parts of the district promptly volunteered, and week after week the woods west of Cremona were a scene of activity. Local residents said they never saw so many logs cut before. These were sawed into 35,000 feet of lumber, then

33. The former church here—a converted school house—had been moved to Acadia Valley in the early '40's because many of the Alsask people had moved away.

34. 1933-1951, 1953-1957.

hailed forty miles to the Didsbury mill to be planed. The same spirit of sacrifice made possible the dedication of an enlarged and remodeled church at Bergen in 1954.³⁵

In 1957 the District Conference decided to seek incorporation in the province of Saskatchewan as well. A church was built at Hoadley and another purchased at Leedale. Construction was begun on a new church for McDougal Flat, near Sundre. It replaced a former structure 16x20, for years known as the smallest church in the denomination.³⁶ In 1958 a new church was dedicated at Athabasca, the first appointment to be opened in the northern part of the province.

The average Sunday school attendance, which had been somewhat stationary for several years, doubled during the seven-year period, 1948-1955,³⁷ and now stands around fifteen hundred. In 1946 the district had less than \$50,000 in church property. By 1958 this had risen to well above the \$300,000 mark. Total offerings for all purposes run around \$100,000 annually. At present consideration is being given to a greater expansion in the large cities of Alberta and to developing work in the northern part of the province.

The pastors of the Canadian Northwest District are typical of the ministers to be found in the United Missionary Church today. A hard-working, conscientious group, with a heroic spirit that knows no defeat, they are ready to make untold sacrifices for Christ and the Church. They compare well with the ministers of other denominations and need not take a back seat anywhere. In these days of softness and ease, let us thank God that the rugged type of Christian character exhibited by these brethren, has not perished from the earth.

35. See *Gospel Banner*, July 22, 1954, p. 10.

36. For picture, etc., see *Gospel Banner*, Feb. 18, 1954, p. 13. The church had 14 pews, each 6 ft. 4 in. long.

37. From 605 in 1948 to 1,360 in 1955.

PART III

THE CHURCH'S
INSTITUTIONS

Camp Meetings

Of the various institutions associated with the United Missionary Church, one of the oldest and most widely spread is that of the annual camp meeting. Its influence has been tremendous, whether on saints or sinners, on individuals or the Church as a whole.

Literally thousands of people are in Heaven today because of these camps, and practically every church in the denomination has among its members those who were saved or sanctified at a camp meeting. Nor is the practice confined to America alone, for camp meetings now are held each year in other countries, such as Nigeria and India, with just as great an enthusiasm as is to be found in the United States or Canada.

I. THE FIRST CAMP MEETING

The founders of the United Missionary Church were quick to recognize the value of camp meetings. The latter were the natural result of the evangelical zeal manifested by the Church in its early history. In 1873 when the movement was but beginning in Canada, a delegation from the Old Church¹ had visited Solomon Eby in an effort to bring about a reconciliation. They pointed out his "errors" to him—he was holding prayer meetings, testimony meetings, and even revival meetings. What would it be next? Probably camp meetings!

Eby's reply to the aghast delegates was that, if camp meetings were as beneficial as these other meetings, in all probability they would start holding them too.²

Seven years later his words came true, and in August 1880, the denomination conducted its first camp meeting. It was held in the woods seven miles south of Elkhart, Indiana, in what was then known as Fetter's Grove. This historic site is that which is still used today by the Indiana District.

The "bush meeting," as this first camp meeting was called, was under the leadership of Daniel Brenneman and continued for ten days. There were nineteen tents, and an estimated three thousand people attended

1. The Mennonite Church.

2. Huffman, "History of the M.B.C. Church," p. 51.

each Sunday. From far and near they came by the hundreds in farm wagons, surreys, buggies, and on foot. Some thirty-five ministers were present, some coming from Michigan, Pennsylvania, and Ontario. In addition to the regular ministers of the Church there were twenty-four preachers in attendance from nine other denominations.

The gathering by far exceeded the expectations of the people, many being converted and others sanctified wholly. Holiness was the main theme and it was reported that "many entered into the higher life or blessed state of sanctification."³ The following issue of the *Gospel Banner* was several days late in appearing, due to the fact that "all hands attended the camp meeting." Fully two pages of the *Banner* were given over to reports of the camp and letters to the editor telling of the great blessings received.

At first there was considerable opposition on the part of some to the holding of camp meetings. It was acknowledged that they had their advantages, but there were those who thought that more harm was done than good. What was the need of going into the woods to preach when there were so many churches? Was it not a loss of time and talent for a dozen preachers to be sitting in the congregation with the lay members while one was preaching? Some objected to the waste of time and money in the case of those who came quite a distance to attend. Others questioned whether services should be held on Sunday, saying there was sure to be a great deal of confusion, which would distract from keeping God's day holy.

To these objectors it was pointed out that camp meetings helped greatly to encourage the faith of God's children. Many unsaved who did not go to any church, were attracted out of curiosity and often converted. Young people who had been brought up in cold or formal churches, were often awakened to see the reality in serving Christ. The years since have amply proved these "meetings in the woods" to be of great benefit both to the Church and to the cause of Christ in general.

2. OTHER EARLY CAMPS

As already stated, the first camp meeting was held in Indiana in 1880. The next year saw Ontario holding its first camp, with Ohio following in 1885. As the Church expanded and new districts were opened, additional camps soon sprang up across the country. The normal procedure

3. *Gospel Banner*, Aug. 15, 1880, p. 4.

was to arrange for a camp meeting just as soon as a few churches were formed. In every case camp meetings were held even before the new districts were officially organized. The first camp in Michigan was in 1882; in Nebraska, 1895; in Washington, 1902; and in Alberta, 1905.

The Ontario District held its first camp meeting along the banks of the Grand River at Breslau, September 14-22, 1881.⁴ The "Berlin Weekly News" published this report: "There was a very large crowd, estimated at between three and four thousand, on Sunday afternoon. . . . Something like one hundred families have pitched their tents for the whole meeting. . . . A large staff of clerical and lay workers are present, and a powerful religious influence prevails."⁵

Ohio's first camp meeting was at Englewood in 1885. Daniel Brenne-man was present from Indiana with a delegation of eighteen, while Solomon Eby brought five others with him from Ontario. A relatively small number were saved, but "many were sanctified and established in God's holy faith."⁶

In Michigan the first camp meeting was held near Lowell in 1882 with Daniel Brenne-man, Andrew Good, and D. U. Lambert being the speakers. There were nine tents erected for the historic occasion.⁷

The Nebraska District had its first camp meeting at Shambaugh, Iowa, in 1895 with Evangelist Andrew Good as the chief speaker. Seekers were at the altar at almost every service. The devil tried hard to thwart the plans to make the camp a success but failed.⁸

Seven years later Good conducted the first camp meeting in Washington, which was held at Mountain View, near Ferndale. "Large crowds gathered each evening, yet there was the best of order and attention, and many were brought under conviction, saved and sanctified."⁹

In the Canadian Northwest the first camp meeting was in 1905 at Didsbury, Alberta. This was the first camp to be held by any holiness denomination in all western Canada. A large new tent, that could be seen for miles around, was secured for the occasion. Samuel Goudie and Peter Shupe, both from Ontario, served respectively as evangelist and song leader.¹⁰

4. *Gospel Banner*, Oct. 1, 1881, p. 5.

5. Quoted in *Gospel Banner*, Oct. 15, 1881, p. 7.

6. *Gospel Banner*, Sept. 1, 1885, p. 9; Oct. 1, 1885, p. 10.

7. *Gospel Banner*, July 1, 1882, p. 5.

8. *Gospel Banner*, Sept. 17, 1895, p. 12.

9. *Gospel Banner*, Aug. 23, 1902, p. 8.

10. Mrs. Pearl Lamont in *Gospel Banner*, June 7, 1956, p. 5.

According to reports some of these early camps attracted very large crowds. In 1882 there were "not less than five thousand present" Sunday afternoon at the Breslau camp meeting in Ontario,¹¹ while at Elkhart, Indiana, it was "estimated that about seven thousand persons were upon the encampment."¹² In 1899 when the first camp meeting was held at Ludlow Falls, Ohio, there were eight thousand reported to be present the first Sunday and ten thousand the second.¹³ Services were held at four different places simultaneously. A heavy rainstorm tore down the large tent over the heads of hundreds of people but no one was injured seriously.

The camp meeting held at Breslau, June 15-22, 1885, may be taken as a typical camp of the early days. Evangelist Andrew Good of Ohio, who was present throughout, afterwards wrote the following account for the *Gospel Banner*:¹⁴

"This was the fifth camp meeting I attended in Canada. There were at least thirty ministers present, nearly all members of the Canada District. These, with nearly four hundred lay members, made up the rank and file of God's army, enough to hold several camp meetings.

"The services were well conducted under the judicious management of Brother Solomon Eby. There was a regular routine of exercises from 5:00 a.m. to about 10:00 p.m. Many sinners were saved and believers sanctified. The preaching throughout was on the gospel line allowing no compromise for sin.

"Sunday was a glorious day. A little rain in the morning hindered many from coming to the early meetings, but before 2:00 p.m. the number had swelled into thousands, and three or four ring meetings had to be held with that many ministers holding forth the words of life, so that none needed to go away without hearing the gospel.

"There were nearly four hundred who communed and washed feet. On Monday was baptizing. The meetings closed on the twenty-second with a general handshaking farewell. We formed a ring enclosing about an acre of ground. There must have been about five hundred in the ring. It was indeed a solemn time. We may never meet again on

11. *Gospel Banner*, Aug. 1, 1882, p. 5.

12. *Gospel Banner*, Sept. 1, 1882, p. 4.

13. *Gospel Banner*, Aug. 15, 1899, p. 13. No actual count was made at any of these early camps, and there are reasons for believing the estimates of the crowds, as mentioned in this paragraph, are too high.

14. July 15, 1885, p. 1.

earth, but let us live at the feet of Jesus so we may meet in Heaven."

3. "TENTING ON THE OLD CAMP GROUND"

Camp meetings proved to be of such great spiritual value that it was not long before many districts were holding two or three a year. The peak, as far as numbers are concerned, was in 1898 when thirteen camps were held as follows: Kitchener, Markham, Kilsyth¹⁵ and Maryboro, Ontario; Cass River, Elmdale and Wetzell,¹⁶ Michigan; Elkhart, Indiana; Dayton, Ohio; Seward County and Oxford, Nebraska; Shambaugh, Iowa; and Harvey County, Kansas.

The camp meeting season lasted four months, from the beginning of June until the end of September. The first camps were only for a week, but this was soon extended to ten days as at present. Most districts did not have a permanent site, the location being changed from year to year so that more places could share in the blessings that a camp meeting always seemed to bring.

Preparing for a camp was no small chore in those days. Often the Camp Ground Committee labored for a whole week to get everything ready. In many cases a well had to be dug or driven. Lumber had to be hauled in by wagon and horses. A platform had to be erected for the speakers. Boards had to be staked down so that rough planks could be laid across for seats. The big tent had to be put up. When camp was over the whole procedure had to be reversed which meant almost another week of work for the committee.

Some of the railroads gave reduced rates to those attending the camp meetings. The Camp Ground Committee would meet the train and convey any baggage free of charge to and from the station. Many traveled long distances by horse and buggy. On Sundays several hundred vehicles of every description would be parked along the road and in the fields. Special arrangements were made for the care of the horses, and in the announcement in the *Gospel Banner* for the Franklin, Nebraska, camp of 1905 we read, "Plenty of good water and shade for horses. Those desiring can procure pasture for their horses."

Modern conveniences, of course, were unknown. Campers lived in tents and slept on beds or straw. Visitors were either accommodated in nearby farm houses or simply slept on the straw in the large tent where the services were held.

15. Near Owen Sound.

16. Near Mancelona.

Providing food for so many people has always been one of the main problems. At first there were no dining halls and campers brought their own food with them, as far as possible, when they came to camp, and did their own cooking. An old stove with one or two pieces of pipe was often used for this purpose, two or three families sometimes using the same stove. Wood for fuel was gathered in the woods or brought from home. Cooking on rainy days was naturally not so pleasant. Later some camps provided wood for the campers, also oil for oil stoves as the latter came into use.

In 1897 the committee for the Indiana camp meeting decided "that we grant Simon Feters the privilege of running a boarding tent, and to have control of the provision and fuel business and furnish same at reasonable prices."¹⁷ It was not until the year 1905, however, that "boarding tents" became somewhat in general use. In that year meals were served to campers at Franklin, Nebraska at ten cents each, children half price. The camp at Petoskey, Michigan, offered board for the entire eight days for \$2.25.

Most camp meetings had at least six services a day, beginning with an early prayer meeting at 5:00, 5:30 or 6:00. This was followed by a praise and fellowship meeting and the morning preaching service. There were generally two meetings in the afternoon, with another prayer meeting and preaching service in the evening.

For many years there were no special evangelists, the District Superintendents and the ministers of the Church doing the preaching. There were usually a few visiting pastors from other districts and these always were asked to take part in the services. At some camps the German language was used. Sometimes a German sermon would be followed by one in English or vice versa. By 1900, however, English was in common use.

In spite of their many physical disadvantages and a lack of modern conveniences, the old camp meetings often were hallowed by the glory of God, as the heavenly Shekinah descended in power upon the encampment. A camp meeting was held in Port Elgin, Ontario, in 1886 where "thousands came to hear the word. Many were amazed and confounded, because they did not understand the glorious manifestation of Christ in the soul. The manifestations of the power of the Holy

17. *Gospel Banner*, June 1, 1897, p. 9.

Spirit were so wonderful that many were slain to the ground while others shouted for joy.”¹⁸

One night at the Elkhart camp of 1896, “as Brother A. Good was about to dismiss the congregation, the Holy Ghost struck just outside the tent. One person was made to shriek for mercy, and came and fell on the altar. Others ran to get away. Two sisters were under the power all night. In the morning Sister Phoebe Brenneman¹⁹ led a testimony meeting, after which an invitation for seekers was given, and preaching was dispensed with. . . . The camp meeting closed Monday morning after an early prayer meeting at which two hundred were present.”²⁰

Writing about the camp meeting at Bloomington, Nebraska, in 1897, the District Superintendent, C. K. Curtis, reported souls at the altar in the first meeting. “The tide rose until Wednesday evening when ten fell under the power of God. Others were crying and calling on God to have mercy on them and forgive their sins. Still others were praying for a clean heart. Some prayed for their unsaved friends. There was no chance for preaching.”²¹

4. DEVELOPING PERMANENT CAMPS

As time went on, the need of permanent camp grounds became evident. Changing locations from year to year was not always so satisfactory. As the attendance grew it became increasingly difficult to find a suitable grove. With the advent of the automobile, parking became a serious problem. Rented woods usually required much hard work before they were ready to be used, and the expenses were often quite high. Proper sanitary conditions were also difficult to maintain.

The camp at Didsbury, Alberta was the one exception. The very first year a camp meeting was held—1905—five acres of ground were purchased for a permanent site. A permanent tabernacle was not erected, however, until 1941. Some 60 x 90 feet in size, it is equipped with steam heat and has a seating capacity of one thousand. Since 1926 the buildings of Mountain View Bible College have been situated on the same location, its dormitories and other facilities being used for the campers each summer.

18. Report by Andrew Good in *Gospel Banner*, July 1, 1886, p. 9.

19. A daughter of Daniel Brenneman. Later, Mrs. C. F. Snyder, missionary to China for many years.

20. Report by J. J. Hostetler which ran through three issues of the *Gospel Banner*, Aug. 18, p. 9; Sept. 1, p. 8; Sept. 8, p. 8.

21. *Gospel Banner*, Aug. 24, 1897, p. 13.

Six permanent camp grounds were purchased during the two decades, 1918-1939. In the former year, 1918, the Indiana District bought eight acres at the original site of the denomination's first camp meeting. An auditorium, 75 x 100, was dedicated in 1921. Since then both the grounds and the auditorium have been made larger to accommodate the big crowds that now attend. In 1953 the auditorium was enlarged to 115 x 100 to seat two thousand; and in 1957 an additional seven acres were purchased to further expand the camp facilities.

A twelve-acre encampment at Ludlow Falls, Ohio, one of the most beautiful to be found anywhere, was purchased in 1920 at a cost of \$5,500. A tabernacle and boarding house were erected the following year. Another fifteen acres were bought in 1955.

The Ontario District secured the present camp grounds at Stayner in 1925 and at Kitchener in 1926. Camp meetings had been held at Stayner as far back as 1890. The site now used, a beautiful twenty-one-acre pine grove, was purchased from a friendly Roman Catholic for only \$1,500. A 64 x 96 wooden tabernacle was built in 1947.

The first camp at Kitchener was held in 1887. The present property consisting of eleven acres, was acquired in 1926. A large wood and steel auditorium, 75 x 98 feet in size, with seating accommodation for 1,800, was constructed in 1929. This is the only camp in the denomination located inside a big city.

The Michigan District also has two permanent sites—a large twenty-acre camp ground at Brown City, and a smaller five-acre camp at Mancelona.²² The former was purchased in 1928,²³ the latter in 1955. A steel tabernacle, 100 x 136, was built at Brown City in 1939. One of the largest camp meeting auditoriums in the state of Michigan, it has accommodation for three thousand people.

For forty years the Nebraska District held nearly all its camps at Bloomington because of its central location in the state. In 1939, however, the camp moved to Weeping Water, a tabernacle, two dormitories, and a dining hall being constructed the same year.

Today camp meetings have grown to be big business in the United Missionary Church. The various camp properties have a total value of over \$300,000 and are among the best equipped on the continent. Auditoriums, dining halls, dormitories, youth tabernacles, and hundreds

22. The first camp meeting at Mancelona was held in 1922.

23. For interesting terms of sale, see Michigan Conference Journal, 1928, p. 13.

of cottages—all of which are constantly being increased and enlarged—combine to make the camp meeting one of the biggest investments of the Church.

5. CAMP MEETINGS TODAY

Approximately one thousand camp meetings have been held since the first one in 1880. Not only have they spread to various parts of the United States and Canada, but also to the foreign field—to Africa and India.

In 1941 the missionaries at Share—Mrs. Florence Finlay, Miss Myrtle Anderson, and Miss Annie Yeo—decided to conduct the first camp to be held by the Church in Nigeria. It was a venture of faith but God was leading.

Long planks and many cornstalk mats were placed on the ground in the church yard for the people to use as seats. Three meetings were held daily for a period of a week. People came for miles around, several even arriving before the camp meeting was due to begin. All needs were met by God's help, including the problem of feeding so many, and about twenty-five seekers knelt at the altar of prayer. Both the Nupe and Hausa tribes now regularly hold camp meetings each year. Camps are held annually also by the Santals in India.

The question is sometimes asked, "What about the camp meetings of today? Are the crowds as large as they used to be? Is God's presence still manifest as in days of yore? Are camp meetings worth all the money which has been invested in them?" These questions are worthy of consideration and we shall conclude this chapter with an analysis of the situation as we find it at present.

1. Although the attendances on Sunday are probably no larger than in earlier years, the average attendance on week nights is considerably higher. This is the natural results of modern methods of transportation. Whereas in former times many camp meetings, to a great extent, served only the surrounding community, today it is a common occurrence for many persons to travel one hundred miles or more in order to attend. The Brown City camp has almost one thousand campers staying right on the grounds.²⁴ At the Elkhart camp there are often fifteen hundred people present at a week night meeting.

Furthermore, in early times large crowds went to the camp meetings

24. There were 900 in 1957.

out of curiosity. This is no longer the case, practically all those who attend doing so in the same spirit of devotion that they manifest in a regular church service. Today more than one camp is enjoying the largest attendance it has had for several years.

2. The first camp meetings ministered largely to the adults with no definite program being arranged for young people and children. During the 1930's, however, many camps began to give an increased emphasis to youth. Special youth evangelists and children's workers were engaged, and youth conferences began to be conducted in conjunction with the regular camp meetings. Today all districts of the denomination carry on an active camp program for children of all ages and young people, providing an opportunity for the youth of the Church to spend their vacation in a Christian environment. Considerably more than one thousand young people enroll each summer in these camps.

3. The spiritual program of the Church has grown with the material or physical facilities. The district camp meeting still plays an important part in the spiritual life of thousands of people because of its daily Bible studies and nightly evangelistic services. The great doctrines of the Church such as justification and entire sanctification are emphasized today as much as they ever were. Most camps each year set aside special days for particular emphasis on such important themes as foreign missions, church extension, divine healing, and Christian education.

Spirituality cannot be proven by statistics, but each year literally hundreds of hungry hearts still find Christ in His saving or sanctifying power at the various camps. Many times in recent years we have seen altars, not only lined from end to end, but having to be extended to accommodate the seekers. Often we have heard the groanings of the saints—young as well as old—as they have cried to God in the middle of the night in behalf of lost souls.

It is true that some changes have been made in the techniques used to present the gospel, especially in working with the children and the young people, but the truth itself has not been changed. The old gospel is being preached still in all its power, and is bringing the same results as in the "good old days."

Camp meetings are unique. They are our only cooperative effort of evangelism sponsored by the churches of an entire district. As a mid-summer spiritual refresher, they have been the means of measureless blessings in the past and hold limitless possibilities for the future.

Church Departments

Of the various departments of church activity, the most important are the Sunday school, the prayer meeting, the young people's meeting, the women's missionary society, and the men's missionary fellowship.

The important place played by the prayer meeting in the founding of the denomination, has been described already in chapters 4-7. Today all churches still hold a weekly prayer meeting throughout the entire year. Great importance is attached to it, and it is regarded as "the power house of the church," members being urged to attend regularly. In this chapter we shall devote our attention to the other four departments of church life.

I. THE SUNDAY SCHOOL

Doubtless no other department of the Church is of more influence than the Sunday school, the latter frequently being the forerunner of organized churches. To us of the present day it seems difficult to think of a time when this branch of the Church did not exist. Sunday schools originated in England, the first one being established by Robert Raikes in 1780. In America the first Sunday school was begun in Virginia in 1786, and in Canada in 1811.

In the Old Church¹ there was much opposition to the Sunday school when it first appeared. "Many were simply fearful of the consequences of a new thing, while others were definitely convinced of the danger involved, and some were certain that the Sunday school was of the devil and would be the ruin of the Church."² It was this adverseness to Sunday schools, together with the opposition of the Old Church to prayer meetings, evangelistic services, and other aggressive work, that resulted in some of the prominent men being excommunicated, and, as described in earlier chapters, beginning new groups which eventually united to form the United Missionary Church.

1. The Mennonite Church.

2. Bender, "Mennonite Sunday School Centennial," p. 26,

From the earliest days of the denomination, therefore, the Sunday school has played an important part. The oldest school is that at Dickson's Hill near Markham, Ontario, which was organized sometime in the 1860's.³ At the Union Conference of 1875 the following resolution was passed: "Resolved that Sunday schools be organized and supported by all our power."⁴

From the very beginning the spiritual life of the Sunday school was emphasized. The Ontario District Conference of 1878 appointed a committee to consider the question, "What can we do to promote the Sunday school work?" whereupon the following resolutions were adopted: "That we choose an active Christian as superintendent, zealous for the cause. That we choose converted teachers. That we advise and encourage parents to attend the schools with their children. That we encourage all who can to take an active part in singing. That we supply the schools with the best literature. That we raise all funds by collections and subscriptions, and that we close down on all worldly schemes and gatherings for amusement, as a means of support. That all our ministers visit the Sunday school as much as possible."⁵

In December, 1878, a letter appeared in the *Gospel Banner* asking, "Would it not be a good thing if the Church would hold a Sunday school convention?" The request was rather premature for the young Church, but a few years later the General Conference of 1888 recommended that the various districts begin to hold Sunday school conventions.⁶

Accordingly, the following year the first Sunday school convention in the denomination was held November 6-7 at Breslau, Ontario.⁷ The convention lasted two days with six sessions being held. Ten topics were given, a question drawer was conducted, and reports were given by delegates from eighteen Sunday schools. Two of the latter were from Michigan, which was then a part of the Ontario District.⁸

3. Jesse Conner of Kitchener, born near Dickson's Hill in 1864, is authority for this statement.

4. The author has a copy of these minutes.

5. *Gospel Banner*, July, 1878, p. 7.

6. *Gospel Banner*, Nov. 1, 1884, p. 14.

7. This was also the first such convention to be held by any Mennonite group in Canada.

8. For the program of this first convention, see *Gospel Banner*, Oct. 1, 1889, p. 8. For a report on the convention see the *Banner*, Dec. 1, p. 16.

Menno Bowman, Ontario District Superintendent, was elected president of this first convention. The secretary was J. B. Detwiler, later District Superintendent for the Canadian Northwest. The treasurer was Elias Shantz, later first superintendent of the Sunday school at Didsbury, Alberta.

The first convention in Indiana was held in 1898 at Wakarusa;⁹ in Ohio, in 1900, at Potsdam;¹⁰ in Nebraska, in 1901; in Alberta, in 1905, at Didsbury; and in Michigan, in 1917, at Brown City.¹¹

Since 1924 the average Sunday school attendance for the denomination has been considerably in excess of the church membership. In some districts it is more than double. This speaks well for the future of the Church. The four largest Sunday schools are the Gospel Center in South Bend, Indiana; Dakota Avenue, Detroit, Michigan; Beulah, Elkhart, Indiana; and Brenneman Memorial, Goshen, Indiana, each of which has an attendance of more than 350 per Sunday. The first Sunday school to be departmentalized was that of the Zion United Missionary Church, Elkhart, Indiana. This was in 1931 under the leadership of Q. J. Everest who was then pastor of the church. This new departure from the accepted customs of the past, was viewed at first rather suspiciously by many people,¹² but once again time has proven the wisdom of the forward move.

Closely connected with the Sunday school is the Daily Vacation Bible School. This movement began in New York City in 1898¹³ and quickly spread to all denominations, the Presbyterians, in 1910, being the first to adopt it on a Church-wide basis.

The United Missionary Church held its first Vacation Bible School in 1928 at the Chapel Hill Church near Union, Michigan. The first DVBS to be organized by any denomination in the community, this school was conducted by Miss Ella Holdeman, a school teacher, who was assisted by A. B. Yoder, Indiana District Superintendent.¹⁴ In 1957 this Sunday school conducted its thirtieth DVBS, Miss Holdeman having taught in all but one of them. At least four who were in

9. For program and report, see *Gospel Banner*, May 24, p. 8; June 21, p. 8.

10. For program and report, see *Gospel Banner*, June 23, p. 9; July 28, p. 9.

11. For program and report, see *Gospel Banner*, Aug. 16, p. 7; Nov. 1, p. 6.

12. Some considered it a worldly organization that could not be blessed of the Lord.

13. The first recorded DVBS was held in 1877 in Montreal, Canada.

14. Mrs. Chas. Taylor, "The When, Why and How of Daily Vacation Bible Schools" in *Gospel Banner*, May 14, 1953, p. 10.

the original class back in 1928, are active members in the church today.

When other churches saw the success of the Chapel Hill DVBS, they, too, were enthusiastic about starting one. The Zion Church, Elkhart, opened a Bible school in the summer of 1935 with encouraging results. This was the year that the idea of Bible schools really caught fire and, under the direction of the various pastors, spread rapidly through the denomination. Forest L. Huffman, who was pastor at Chapel Hill for a time, went to Ohio and started a DVBS in that district. He had become convinced of the value of the Bible school after being associated with the one at Chapel Hill.¹⁵

The western districts, because of their small congregations and few workers, had some difficulty in adopting Bible schools for their churches, but at the present time there are many large and successful schools in the west. No definite statistics are available, but somewhat more than half the United Missionary churches now conduct Vacation Bible Schools, with the number increasing each year.

The largest is that of the Gospel Center Church in South Bend, Indiana, which runs around four hundred.¹⁶ In Canada the largest is that at Stouffville, Ontario, a town with a population of some 2,100. Here the enrollment is around 450 with the attendance averaging over three hundred for the ten days.¹⁷ This is said to be one of the largest DVBS to be conducted by any denomination in the province of Ontario.

In the fall of 1956 the United Missionary Church held its first denomination-wide Sunday school advance. Today the Sunday schools of the denomination have a total enrollment of more than 25,000 with an average attendance of around 20,000. At the big interdenominational convention held each year by the National Sunday School Association, the United Missionary group is always one of the largest present.¹⁸

Today the desire is for a more efficient teaching program. Conventions, work shops, and teacher training classes are all being used to help bring this about. More and more churches are setting up certain requirements which their teachers must meet. These requirements deal

15. This paragraph is from an article on Daily Vacation Bible Schools by Hilda Kinghorn in "The United Missionary Church Yesterday and Today."

16. The average attendance in 1957 was 391.

17. In 1957 the enrollment was 442, with an average attendance of 305.

18. At the NSSA convention in Chicago in 1956 the United Missionary Church was in third place with 154 members in attendance.

with such subjects as spiritual qualification, lesson preparation, visitation, and faithful attendance at the services of the church.

These various methods are having a good effect on the overall program of the denomination. Most Sunday schools are growing not only in size but also in effectiveness. Thus the Sunday school movement, which played such an important part in the early history of the Church, continues to be one of the most effective means of winning souls for Christ and building the Church.¹⁹

2. YOUNG PEOPLE'S WORK

Young people's societies were originally begun as a link between the Sunday school and the church. They sought to inculcate spiritual values in young people, and to train them to speak and pray in public. At first known as the Christian Endeavor, they were begun by Francis E. Clark in 1881 in Portland, Maine.

The movement spread rapidly among various groups but the United Missionary Church was one of the exceptions. The same denomination that had left the (Old) Mennonite Church because it would not adopt such progressive means as Sunday schools, prayer meetings, and revival services, was itself quite hesitant about introducing young people's societies. In 1893 Samuel Goudie of Ontario wrote in the *Gospel Banner* saying, "I for one must change my opinion greatly before I could give my consent to have such societies come into the Church."²⁰

The Indiana-Ohio District Conference of 1895 passed the following resolution, "Resolved, that we as a conference do not recognize or encourage young people's meetings such as Christian Endeavor, Epworth League, etc."²¹ Two months later H. S. Hallman, editor of the *Gospel Banner*, concluded an article in the Church paper as follows: "We wish to give a warning voice to our different churches and the pastors in charge. Let not one minister yield should his young people desire to organize such a society. . . . As far as we know, there is only one such society in our Church, and we pray God to keep us free from them."²²

19. The last two paragraphs are from an article by William W. Dean on Sunday schools in "The United Missionary Church Yesterday and Today."

20. Apr. 25, 1893, p. 2. He later changed his mind, of course.

21. *Gospel Banner*, Mar. 26, 1895, p. 4.

22. May 28, 1895, p. 9.

Nevertheless, the early leaders of the Church must not be censured too severely for taking such an attitude. Their convictions were based on what they had seen in some of the popular societies of the large denominations. They had observed their superficiality in spiritual matters and their emphasis on the social life. They also doubted the wisdom of separating the young people from the regular services into gatherings of their own.

Beginning in 1915 Bible study outlines, suitable for young people's meetings, were published in the *Gospel Banner*. Written by the editor and various ministers of the Church, they were also available in booklet form. There was such little demand for them, however, that after four years they were discontinued.

Nevertheless, the conviction grew that young people should have services of their own, for which they would be largely responsible, to serve as an outlet for their religious energy, and to provide them with a means for the development of their spiritual talents. The Indiana-Ohio District Conference of 1923 accordingly adopted the following seven recommendations:²³

1. That conference elect a committee of three who shall provide a course of Bible study . . . to be used in our young people's meetings.
2. That the said committee shall communicate with other districts with a view of having them adopt the same course of study.
3. That pastors shall organize young people's meetings wherever and whenever the young people desire same and he deems it advisable.

4. That young people's societies elect a president, vice president, secretary and treasurer, all of whom shall be members in good standing in the church and approved by the pastor. Such committees as are deemed necessary may be appointed by the president, but such appointments must be submitted to and approved by the pastor before they are announced.

5. Societies may conduct meetings as often as agreed upon by themselves and the pastor, either on Sundays or during the week.
6. The name of the society shall be Young People's Band.
7. The District Conference shall elect a suitable person who shall be called Superintendent of Young People's Work, who shall visit the young people's meetings occasionally and advise them in their work.

23. Conference Journal, 1923, p. 20.

During the '20's young people's societies became fairly common throughout the Church. In 1924 H. E. Miller was elected the first Superintendent of Young People's Societies for Indiana, C. T. Moore the first for Ohio, and Silas Cressman the first for Ontario. The Ontario District Conference also elected a committee to draw up a constitution.

The following year the first young people's convention in the denomination was held by the Canadian Northwest District at Alsask, Saskatchewan. The convention lasted two days and was strongly evangelistic and missionary in spirit, two young people being converted.²⁴

In 1926 the first convention in Indiana was held at the camp grounds,²⁵ the first in Ontario convened at Dickson's Hill,²⁶ and the first in Michigan at Port Huron.²⁷ The Ontario convention reported nine organized societies with a total membership of 273. A constitution for use by young people's bands in Ohio and Indiana was adopted the same year by the District Conference.²⁸ The first convention in the Nebraska District was held at Bloomington in 1928.²⁹

The Michigan District petitioned the General Conference of 1928 for some "discipline governing young people's societies," but the conference decided that the managing of the youth work "should be left to the discretion of each District Conference."³⁰

That the Church made no mistake in developing an organized youth work, is now acknowledged by all. It often has been said that the young people of today will be the Church of tomorrow; but in the United Missionary Church they are helping to form the Church of today. Whether it is playing the piano, teaching a Sunday school class, helping support a missionary, or some other form of Christian activity, they are making no small contribution to the work of the denomination as a whole.

24. For program and report on the convention see *Gospel Banner*, Nov. 12, 1925, p. 14; Dec. 10, p. 13. Ohio had previously held three district rallies during 1925 but not an official convention. Five young people's bands were reported, but none of these were organized as to membership. See 1925 Journal, p. 22.

25. *Gospel Banner*, June 24, p.14.

26. *Gospel Banner*, Aug. 19, p. 14; Sept. 23, p. 14.

27. *Gospel Banner*, Nov. 11, p. 14; Dec. 16, p. 14.

28. Indiana-Ohio Conference Journal, 1926, p. 21.

29. *Gospel Banner*, June 28, p. 13.

30. General Conference Journal, 1928, p. 38.

Many of them carry a real burden for the work of the Lord, and are conscientiously striving to advance His kingdom wherever possible. A point in instance is the Harwood Church near Yakima, Washington, which was begun largely through the efforts of the young people at Yakima. Many young people now are training for full-time service in the Church to serve as missionaries, ministers, or in some other capacity.

In some cases members in the Church have exerted quite an influence in other youth organizations as well, particularly Youth for Christ. Richard S. Reilly was the first full-time director of the aggressive Elkhart County YFC in Indiana, with daily broadcasts and many other activities to supervise. Later he labored for eighteen months as director of Calcutta and eastern India YFC, also in a full-time capacity.

Lloyd B. Livingston has been full-time director of Darke County YFC, Ohio, since 1955, supervising Youth for Christ work in five Ohio counties. Several other church leaders, both ministers and laymen, have gone on YFC gospel teams to various parts of the world including Europe, Japan, South America, etc.

Today all districts have a well organized youth work. In addition to the regular weekly meetings there generally are frequent rallies and an annual convention. Youth camps for senior boys and girls and for teen-agers are conducted each summer. Although healthful recreation is given a prominent part on the program, great emphasis is placed on the Christian life, and each year scores of young people are saved and sanctified at these camps. The United Missionary Church can well be proud of its young people: they are second to none. In some instances individual churches have been building their own youth and fellowship centers, where the young people and other groups of the church can meet together in a Christian environment for their own worship programs and social activities.³¹

3. WOMEN'S MISSIONARY SOCIETY

The women in various churches of the denomination began to organize special societies of their own during the '30's in an effort to stimulate a greater interest in foreign missions. During the great depression very few new missionaries were sent out and, to a certain extent,

31. In 1957 President Eisenhower sent a telegram of congratulations for the dedication of the Zion Youth and Fellowship Center, Elkhart.

missionary interest began to lag. From 1923 to 1936 the number of workers under the United Missionary Society remained somewhat stationary, fluctuating between twenty-two and twenty-eight.

The first women's missionary societies originated out of the "sewing circles" in the Canadian Northwest.³² Here a few groups of women met together to sew for the Red Cross, for relief, and for the missionaries.³³ The first of these circles was at Didsbury, Alberta, where Mrs. Isaac Burkholder was the "moving factor."

By 1927 many of the ladies felt more effective work could be done by organizing themselves into women's missionary societies. This was accordingly done, Mrs. C. J. Hallman being the first Director. In 1929 they petitioned the District Conference to give some official recognition to their work. The following year the conference adopted these resolutions:³⁴

1. That each pastor endeavor to have a women's missionary society organized on his field. 2. That the aim and object of each society shall be to disseminate missionary information and to encourage missionary effort in the denomination. 3. That no methods of raising money shall be adopted which are not in harmony with the Church Constitution. 4. That each WMS endeavor to organize a junior society to interest the juniors in both home and foreign missions, and that they help the same in as many ways as possible.

A provincial WMS constitution was adopted by the 1931 District Conference, also a constitution for the "junior missionary band."³⁵ Men were urged to become honorary members by the payment of an annual membership fee of \$1.00. Mrs. C. J. Hallman was elected the first provincial Director. Four societies reported at this conference.

During the early thirties Mrs. Hallman and her co-workers carried on correspondence with other women's groups in the Church urging a united effort for missions, especially for foreign missions, and suggesting an inter-district organization. Meanwhile the General Board

32. Letter to the editor from Mrs. C. J. Hallman and Mrs. Alvin Traub, Aug. 31, 1957.

33. In Ontario and some of the other districts of the Church there were also sewing circles and those who did relief work, particularly the sending of clothing to the Armenian orphans in Turkey. The women of the New Carlisle church, in Ohio, for example, organized themselves as early as 1925 with a president and other officers.

34. Conference Journal, 1930, p. 13.

35. Conference Journal, 1931, p. 14-16.

of the United Missionary Society began to realize that there were many advantages to having women's missionary societies. Accordingly in 1937 the Board recommended that steps be taken to organize the women of the Church into district organizations for the purpose of promoting missions.

The following year, therefore, state organizations were set up in Michigan, Indiana, and Ohio, with Mrs. E. H. Stahly, Mrs. H. E. Miller, and Mrs. R. P. Ditmer, respectively, being chosen Directors. Ontario and Nebraska followed in 1939 with Mrs. Allan Hoover and Mrs. C. I. Scott the respective Directors. The Washington WMS was organized in 1942.³⁶

To meet the need of close cooperation between the various districts, and to coordinate their missionary endeavors more efficiently, the WMS General Council was organized in 1944 with Mrs. F. A. Schoenhals of Imlay City, Michigan, as President. A constitution and by-laws were adopted by the Council and approved by the United Missionary Society.³⁷

Since 1944 more than \$350,000³⁸ has been contributed through the WMS General Council for special projects on the foreign field. Chief among these was the raising of over \$40,000 to build a hospital in Nigeria. Another big item has been the complete annual support, including the service charge, of more than twenty missionaries in six countries.

Other projects have included \$20,000 for a theological college in Nigeria; \$7,500 toward Christian literature programs in India and Nigeria; the purchase of thirty-five refrigerators for the various mission stations in Nigeria, India, and Brazil, together with the annual upkeep of the same; the building of a Teacher Training School in Nigeria, a printing office in Nigeria, a parsonage in Brazil, UMS headquarters in Ilorin, Nigeria, a school in India, and new mission stations in Nigeria and India; furnishing the Missionary Rest Home at Jos, Nigeria; buying cars for the doctors in Nigeria; plus various smaller projects too numerous to mention. Each year a special "memorial"

36. This and the following paragraph are from the author's book, "What God Hath Wrought," p. 155.

37. For the history of the WMS General Council, see article by Mrs. C. W. Cressman in "Missionary Banner," February, 1956, p. 9-10.

38. 1944-57, \$345,000. Letter to the editor, Aug. 30, 1957, from Mrs. F. A. Schoenhals.

project is undertaken, financed through the gifts given as a living memorial to those who have passed on during the year.

In addition to their active support of the foreign work, many societies are making a definite contribution to the home mission program of the Church as well. An example is the Indiana WMS which, in a three-year period, gave almost \$20,000 for church extension work in their district.³⁹ During World War II almost every society did a considerable amount of relief work and many boxes of clothing were sent overseas. To a lesser extent this is still being continued, and many tons of supplies have been sent to refugees in other lands.⁴⁰

Much of the enthusiasm of the women for missions is due to the carefully prepared study courses which are carried on month by month. These help to educate the members and bring to their attention the great need as well as the opportunities on the foreign field. In recent years the educational program has been expanded to include young people and children. A constitution and by-laws were drawn up in 1951 organizing them into three groups according to age: Little Jewels, Junior and Youth Societies.

A great deal of the credit for the accomplishments of the WMS must go to their efficient leader, Mrs. F. A. Schoenhals, who has been president of the General Council from the beginning. An untiring worker, she has labored in all districts of the Church in behalf of missions. In 1957 she was sent by the WMS to Africa, where she visited the various mission fields in Nigeria.

At present there are practically two hundred women's missionary societies with more than 3,500 members. Total annual receipts are approaching the \$100,000 mark.⁴¹ Each year two days are set aside for fasting and prayer for missions. All activities are coordinated through the WMS General Council, a board of fourteen members which meets annually at the same time and place as the UMS Board.

Today a large portion of the money raised by the UMS is contributed by the Women's Missionary Society, and no small part of the success of the former is due to the untiring efforts of the latter organization.

39. A total of \$19,489 during 1954-57.

40. These supplies are generally sent through the Mennonite Central Committee or the National Association of Evangelicals.

41. In 1957 they totaled \$91,736—\$76,565 in cash and \$15,171 in donations (outfits for missionaries, relief goods, etc.)

4. MEN'S MISSIONARY FELLOWSHIP

The last Sunday afternoon service of the 1952 Elkhart camp meeting featured the testimonies of a number of Christian laymen, who had been converted in recent years as the result of the ministry of the home mission churches of the Indiana District. At this meeting it was announced that a special layman's rally would be held on the evening of September 12 at the Hotel Elkhart in Elkhart.

This historic meeting saw the launching of the Church's youngest institution, the Men's Missionary Fellowship. The new venture was born out of the conviction of Kenneth E. Geiger, then Indiana District Superintendent, that there are many fine Christian laymen in the denomination, who could and should be doing more for their Lord and Saviour. Its purpose was declared to be two-fold: to challenge Christian men to be personal soul winners; and to promote home missions in a definite way just as the WMS promote foreign missions.⁴²

No less than 342 men attended this first rally at which almost \$4,000 was contributed—\$1,843 in cash and \$2,095 in ten-week pledges. The money was applied toward the building of the new church at LaGrange. A second rally in May, 1953 resulted in an offering of \$3,000 for use in the Washington District.

Like the Women's Missionary Society, the Men's Missionary Fellowship has grown rather slowly during its first years. The first state president in Indiana was Ancel Whittle. Ohio and Ontario organized in 1953 and 1954, respectively, with Howard Steele and Ellis A. Laeger as presidents.

Most of the fellowships which have been organized, meet monthly and have proven to be quite beneficial. As yet, however, less than one-quarter of the churches of the denomination have an organized men's fellowship. Nevertheless, the potential of the movement is staggering. If every man in the United Missionary Church would become a soul winner, the progress and growth of the past would seem quite insignificant in the light of what God could and would do for the Church through a consecrated and Spirit-filled, soul-winning laity.

42. See article by K. E. Geiger in *Gospel Banner*, Oct. 9, 1952, p. 10.

Christian Education

From the start the United Missionary Church was largely evangelistic, with the result that a few other interests were left somewhat in the rear. Among the neglected problems was that of education.¹

The founders of the Church, however, though not professionally schooled men, were considerably above the average of their day. In his work as editor of the *Gospel Banner*, and in the articles which he wrote for the paper, Daniel Brenneman showed himself possessed of a much greater vocabulary than that used by the ordinary man of his time. The same could be said of several of the other early leaders of the Church. Since, however, the denomination was largely confined to the rural districts and the common people, many ministers and church workers were rather slow to see the necessity for a higher education.

I. EARLY SHORT-TERM SCHOOLS

The first official action to be taken by the Church was at the General Conference of 1882 when the Ontario District recommended "that a course of reading be adopted for the ministry." The conference accordingly drew up a course of study comprising the following eleven books:² Holy Bible, Mosheim's Church History, Lee's Theology, Philosophy of the Plan of Salvation, Nelson on Infidelity, Finney's Lectures on Religion, Lessons in Holiness, Depravity of the Soul, Menno Simon's Works, Fletcher's Appeal, and Baxter's Works.

"These books properly studied and mastered, would have given the student a fairly good theological training."³ The first few years the probationers simply read the books, but later they were required to pass examinations on them. This naturally led to a more thorough study of the course with more beneficial results.

During the 1890's the question of a more formal Christian education became a live issue. The matter of opening a Bible school was

1. First paragraph from J. A. Huffman, "History of the M.B.C. Church," p. 214.

2. *Gospel Banner*, Oct. 15, 1882, p. 1.

3. Huffman, *op. cit.*, p. 215.

discussed frequently in the pages of the *Gospel Banner*. The issue of July 10, 1894 contains no less than four articles dealing with the subject—one in favor, three opposed. This ratio fairly well represented the Church's attitude on the question. Daniel Brenneman wrote several articles supporting the proposal, but encountered strong resistance from most of the other leaders of the Church.

A prominent speaker at the ministerial convention in 1892 at Potsdam, Ohio, pointed out that the Bible said, "If any of you lack wisdom, let him ask of God." It also said, "The Holy Ghost, Whom the Father will send in My name, He shall teach you all things and bring all things to your remembrance."⁴

One writer to the *Banner* asked, "Did Christ, when He sent out His disciples, send or command them to go to college?" What was wrong with the Church that it needed a school to "manufacture" preachers for spreading the gospel? Did not such schools "have a great tendency toward worldliness and formality?" And where would the finances come from to run such a school?⁵

Others pointed out, though, that if the denomination had its own school, it would deepen the spiritual life of those who would attend, and give them practical experience in soul winning. "Because many are carried away with the 'culture craze' of substituting a college course for the gift of the Holy Ghost, is no excuse for others to neglect the Word of God and all that throws light upon it."⁶

As time went on, there was a growing conviction among some of the leaders, especially in Indiana, that the denomination should engage in a more thorough and systematic program of education. The matter was discussed at the General Conference of 1900 but only briefly. The conference refused to take any action on a denominational level but decided "that the subject of a training school be left to the discretion of each District Conference."⁷

The Indiana-Ohio District took prompt action and on December 3, 1900 opened the Elkhart Bible Training School with Jacob J. Hostetler as superintendent. The latter had a high school education and had taken Bible courses by correspondence. He had begun teaching

4. *Gospel Banner*, Apr. 1, 1892, p. 10.

5. *Gospel Banner*, July 10, 1894, p. 3.

6. *Gospel Banner*, Aug. 11, 1900, p. 11.

7. General Conference Journal, 1900, p. 18, 20.

school at the age of seventeen, but entered the ministry when thirty-nine. With seven years' experience as a pastor, he was the logical choice as director for the new school.

After two years in Elkhart the school moved to Goshen for a year. In both places classes were conducted in rented quarters. In the fall of 1903, however, the school moved back to Elkhart where a commodious, two-story, brick building was purchased. A proper organization was set up with Daniel Brenneman as president and C. K. Curtis as vice-president.

At this time the school was enlarged to include three departments—grade school, high school, and Bible school. The faculty was also increased. Among those who taught were J. J. Hostetler, Jacob Hygema, A. B. Yoder, Vianna Longenecker, Mary B. Sherk, Moody Brenneman, and Sadie Miller.

In spite of the good beginning made by the school, and the excellent quality of the work that was done, the institution lasted only four years. "Some of the constituency within the district withheld support, while some prominent persons in other districts gave the school active opposition."⁸ The institution was accordingly closed. The first serious attempt at founding a school in the denomination had come to an end. The effort had not been in vain, though, for some of the students, such as J. S. Wood and others, later occupied important places in the Church.

During the next twenty years several other leaders, realizing the importance of Christian education, endeavored to start Bible schools in their particular district. This was especially true in the western districts, which seemed to have a greater vision in this respect than their sister districts in the east. In each instance, however, after a few years the work had to be discontinued.

In the Washington District no less than eight short-term Bible schools were conducted between 1903 and 1918 under the leadership of Jacob Hygema, M. J. Carmichael, A. W. Barbezat, and Mrs. Mina Creasey. These were held at Bellingham, Yakima, and Mountain View, in Washington, and at Filer, Idaho.

Jacob Hygema may be regarded as the pioneer Bible teacher in the denomination. A diligent student of the Scriptures, he taught at various times in five different Bible schools. In addition to teaching

8. Huffman, *op. cit.*, p.216.

four terms in Washington, he taught two periods in Nebraska. During the winter of 1899 he gave instruction in Lincoln, and in 1916, conducted a short course in Omaha. His longest term of service was ten years in Fort Wayne Bible College, Indiana.

In the Canadian Northwest evening classes were held in Edmonton, 1913-1915, conducted by Miss Maude Chatham. A training school was opened in 1915 with nineteen resident students, but was closed four years later on account of some misunderstandings and dissatisfactions.

Meanwhile, in all sections of the denomination there were young men and women who felt the need of more thorough training, both for full-time service and for living a better Christian life in the various professions. Since the Church had no schools of her own capable of giving such training, they were compelled to resort to the institutions of higher education provided either by the State or by other denominations—chiefly the latter. The result was that many of them were attracted to positions with other groups, and the Church lost some of its most promising young people.

2. J. A. HUFFMAN, EDUCATOR

The most outstanding educator the United Missionary Church has had, is Dr. Jasper Abraham Huffman. Born on a farm in Elkhart County, Indiana, in 1880, he was one of a family of ten children, seven of whom—six boys and one girl—entered the ministry, two of the former becoming District Superintendents.

As a boy of eleven he was converted under Evangelist Andrew Good who was holding revival meetings in the local schoolhouse. He was the only seeker that evening, but the entire denomination eventually was to feel the impact of his ministry. Four years later he was sanctified at the Elkhart camp meeting.⁹

The future teacher began working for the Lord immediately. At sixteen he was elected Sunday school superintendent, at eighteen he preached his first sermon, and at twenty was accepted as a probationer in the Ohio District.¹⁰ It was while he was finishing his sixth year as a minister that he was gripped with the conviction he should make

9. See "Not of This World," a chronicle of the life of J. A. Huffman by his son Lambert.

10. Then known as the Indiana-Ohio District.

better preparation for the work to which the Lord had called him. Although a married man with a wife and two small children to support, he was convinced that God wanted him to better himself intellectually.

J. A. Huffman had no idea what the future held in store, but in obedience to what seemed to him "a heavenly vision," he accordingly stepped aside from the pastorate to pursue further training. Some of his fellow ministers frowned at the idea, he was misunderstood by his friends, and many difficulties were encountered. Scarcely anyone gave him any encouragement. Years later, however, he had this to say about this period of his life:¹¹

"As I now see it, I can scarcely blame the older brethren for hesitating to give favorable counsel to a young man who had convictions for a better education. We had no schools of our own, and it would mean I must go outside the Church for such training. Until that time, practically every one of the young men who pursued such a course, was lost to the Church."

In 1909 J. A. Huffman graduated from Bonebrake Theological Seminary, Dayton,¹² having completed the Bachelor of Divinity course with an A grade in every subject. He was not given the degree, though, because previously he had received only a public school education and had never been to high school or college.

"Returning to a full-time pastorate at Dayton, he threw himself zealously into the ministry, and the anti-education diehards decided that the 'ministerial upstart' was still doctrinally sound despite his higher learning."¹³ Soon afterwards he was elected editor of the *Gospel Banner*, a position he filled capably for twelve years (1913-1924 inclusive).

During his three years at Dayton a great burden for the youth of the Church lay heavily upon the heart of J. A. Huffman. He became convinced that God wanted him to devote his life to solving the problem of Christian education for the young people of the United Missionary Church. Because the Church was too small to support a college of its own, and utterly indifferent to the idea anyhow, he began to look around for a school where young people could study the doctrines of

11. J. A. Huffman, "My Experience in the Work of Christian Education," an article in the *Gospel Banner*, Jan. 7, 1937, p. 3.

12. Now part of the United Theological Seminary.

13. Lambert Huffman, *op. cit.*, p. 86.

the Church and also have the advantages of a higher education.

The unexpected happened in 1914 when he was invited to become a professor in the department of Bible and theology at Bluffton College, Ohio. For eight years he labored here,¹⁴ gradually gathering around him young people from many sections of the Church to whom he endeavored to teach the fundamentals of the faith. (In 1918 two more members of the denomination were added to the faculty of the college in the persons of S. Floyd Pannabecker and Naomi Brenneman.)

But the young professor felt that his own education was still incomplete. After studying at the University of Chicago he received the Bachelor of Arts degree from Bluffton College in 1915. This was followed by the B. D. degree from McCormick Theological Seminary, Chicago, in 1919—here again with all A grades. Finally, after years of pushing uphill—looking after an enlarging family, making a living, studying, teaching, writing books, editing the *Gospel Banner*, managing a publishing house, serving a pastorate, and conducting evangelistic campaigns—he and his work came to be recognized both within and without the Church, and in 1920 Taylor University, Indiana, honored him by conferring upon him the degree of Doctor of Divinity.

When the school at Bluffton began to countenance liberal teaching and worldly living, he promptly resigned and accepted the position of Dean of the Divinity School of Marion College, Indiana. Here he labored for fourteen years until informed one day that he was no longer wanted since he did not belong to the denomination which sponsored the school.¹⁵ He accordingly transferred to Taylor University, Indiana, where he was appointed Dean of the School of Religion, serving there from 1936 to 1945.

For thirty-one years (1914-1945) J. A. Huffman taught in schools where he found a welcome without having to give up his ties with his own denomination.¹⁶ During these three decades he constantly sought to gather around him the young people of the Church,¹⁷ shielding them from worldliness and guarding them against false doctrines. With but few exceptions they returned loyal supporters of the Church and with

14. One year in the college, seven years in the theological seminary.

15. Marion College is an official school of the Wesleyan Methodists.

16. In 1928 he was asked to change his Church affiliation so that he might be elected president of Marion College.

17. Usually there were from 10 to 30 of such students. They came from every district of the Church.

their Christian experiences greatly enriched. Eventually many of those who had once opposed him, began to understand his position, and were "converted" to see the need of a Christian education for the Church's youth.

In addition to his other duties, in 1927 Dr. Huffman became dean of the Winona Lake School of Theology (summer sessions). It was during the twenty-seven years he labored in this capacity that the present beautiful Bethany campus was acquired and the ministry of "America's unique summer seminary" greatly enlarged. In 1939 he was elected president of the school.¹⁸

Of the various leaders that the Church has had, none has been more widely known among other denominations than J. A. Huffman.¹⁹ As an educator he may be classed as a teacher of teachers and a minister to ministers. Listed for many years in "Who's Who Among American Churchmen," "Who's Who Among American Educators," and two other, "Who's Who's," he has made a mark on practically every phase of Church life.

For four years he was secretary of the Indiana-Ohio District Conference, and in 1921 became the first president of the United Missionary Society. For many years he was in demand as a speaker at Bible conferences in churches and colleges. Further reference to his work will be made in the following chapter.

3. MOUNTAIN VIEW BIBLE COLLEGE

While J. A. Huffman was having his problems in the east, a man in western Canada determined the time had come for the Church to have a school of its own, and, God helping him, he would try to bring it to pass. Always a firm believer in Christian education, as a young man Alvin Traub had sold his horse and saddle to get enough money to attend Bible school in Ohio. When, in 1919, he became District Superintendent of the Canadian Northwest, he soon saw that what his district needed more than anything else was a Bible college.²⁰

Putting his thoughts into action, he conducted Bible classes for one month, during the winter of 1920-1921, in the Didsbury church. The

18. A son, John A. Huffman, a member of the Ohio District, has been president since 1953.

19. Information in this paragraph from United Missionary Year Book, 1952, p. 32.

20. See chapter 18 for additional details.

enrollment was so encouraging that similar classes were held the next year for a longer term with two more teachers being added, Mrs. John Suder and Mrs. W. R. Whittaker.²¹

This continued during the following winter, the course gradually being enlarged and the term lengthened. During the winter of 1925-1926 a Bible school was conducted for three months with an enrollment of sixteen students. By this time there was a growing conviction that something on a larger scale, with dormitory accommodations, was an urgent necessity.

Eventually, after several months of adverse circumstances—including extremely wet weather, stiff opposition, and much discouragement—funds were secured, a basement was excavated and a small building erected in the fall of 1926. The denomination now had a school of its own—Mountain View Bible College was a reality at last!²²

At first the curriculum consisted of a two-year training course for which a certificate was given. In time the work was extended to three years of study and then to four. In 1949 the school year was lengthened from five to seven months, and the status of the school was changed to that of a Bible college. Two degrees are offered, the Bachelor of Theology and the Bachelor of Sacred Literature. The college also maintains a fine music department and its a cappella choir is widely known for its outstanding work.

Alvin Traub served as president for eighteen years, 1926-1944.²³ He was followed by Clifford J. Hallman, 1944-1948, and James T. Hoskins, 1948-1952. The president since that time has been Donald M. Taylor, himself a former graduate of the school.

During the years the operating plant has acquired considerable proportions and the college now has assets totaling more than \$60,000. The original building has been doubled in size, new units being added in 1934 and 1936. Other additions since then include the men's dormitory, music studios, the library, and several new classrooms and faculty houses.

In 1951 the college celebrated its twenty-fifth anniversary, at which time the Honorable Ernest C. Manning, Premier of Alberta, was the special speaker for the commencement exercises.

21. Then known as Miss Lydia Wolfe and Miss Louise Eby.

22. There were 21 students the first year.

23. For the first six years, 1926-32, he was also District Superintendent.

Today Mountain View Bible College is the official school for the Canadian Northwest and Washington Districts.²⁴ The faculty is composed of five full-time and three part-time teachers. Special mention must be made of Miss Gladys Eby who, with the exception of six years, has been a member of the faculty since 1932.²⁵ The college has had more than 250 graduates, including five District Superintendents,²⁶ and more than twenty-five missionaries, sixty pastors, thirty-five pastors' wives, fifteen school teachers, and a dozen nurses. Practically every minister in the Canadian Northwest District at present is a graduate of Mountain View.

4. EMMANUEL BIBLE COLLEGE

For many years there were those in the Ontario District who carried the conviction that Ontario, too, should have a Bible school. Gradually this need was felt more and more keenly and came to be recognized more widely. The District Conference of 1936 appointed a committee to investigate the subject, with the result that two years later a Bible School Board was elected with power to launch the project. Through the activities of this board, Emmanuel Bible School was opened on January 2, 1940 with a three-month term, and offering a three-year course of study.²⁷

The first principal was Ward M. Shantz, M.A., B.D. A successful minister with seven years of pastoral experience, he was a co-author of the book, "Mastering the English Bible." The other teachers were J. Harold Sherk and P. G. Lehman. All three served in a part-time capacity being pastors of nearby churches. They received no salary, but were given a small honorarium.²⁸ Fourteen students enrolled in the day classes in the first year.

For three years classes were held in the Stouffville church, and the fourth year the church at Gormley housed the school. During the 1943

24. In 1938 the Washington District, under the leadership of A. W. Barbezat, opened a school known as the Mount Rainier Bible Institute with Miss Ethyl Young as Superintendent. The first classes were held in the Yakima church, but in 1942 a property was purchased in Wapato. The school was discontinued, however, for various reasons, in 1945.

25. For five years (1945-50) Miss Eby taught at Emmanuel Bible College. Another year was spent elsewhere.

26. H. A. Traub, Amsey Frey, Oscar Snyder, O. L. Traub, and A. B. Neufeld.

27. E.B.C. catalogue, 1940, p. 3.

28. \$10 each for the first year.

school year the students felt led to pray earnestly for a full-time school. Feeling deeply the need for a longer course, they brought the matter to the principal, who in turn made known their request to the faculty. After thoughtful consideration the question was referred to the Board of Directors, who, convinced that the hand of God was directing in all of the developments, decided to extend the term to seven months, and to purchase a school property in Kitchener.²⁹

The new school was dedicated November 6, 1943 with Dr. J. A. Huffman bringing the dedicatory address. W. M. Shantz was appointed principal on a full-time basis. Under the leadership of the Holy Spirit the institution prospered, and in five years the day class enrollment grew from thirteen to fifty. Accordingly, in 1948 the curriculum was enlarged, the requirements for the courses were strengthened, and the name appropriately was changed to Emmanuel Bible College.

Today the college offers five courses of study which adequately meet the needs of young people who desire to prepare for service in the home church, as a minister, or on the foreign field. The theological course was further strengthened in 1957, and work was given for the first time leading to the Bachelor of Theology degree. Evening classes are held regularly two nights a week.

In 1953 Mr. Shantz was elected District Superintendent and L. Lyness Wark was chosen principal. At the same time the former was made president, continuing to take an active interest in the work of the school. Mr. Wark served 1953-1958.

Among the various teachers, the one who has served the most number of years has been Virgil K. Snyder, who taught theology for a twelve-year period, 1944-1956. With one of the longest and most successful teaching records in the denomination, he had previously taught seven years at Mountain View Bible College. In 1956 he transferred to Bethel College, thus becoming the only instructor to teach in all three United Missionary schools. After one year as head of the Division of Biblical Literature, he was granted leave of absence to go to the Middle East to serve as principal of Ebenezer Bible School which was opened in Beirut, Lebanon, in October, 1957.

Today the influence of Emmanuel Bible College extends far beyond the United Missionary Church. Representatives from several other

29. See article, "E.B.C. Tenth Anniversary," in U.M. Year Book, 1949, p. 26-27.

denominations are always to be found in the student body. Its almost two hundred graduates now are serving in several countries of the world. More than half the present pastors of the Ontario District once attended the school, as did also many of the missionaries now laboring under the United Missionary Society.

5. BETHEL COLLEGE

A reporter for the "South Bend Tribune" once wrote a story on Bethel College for the paper. She began as follows:

"How do you go about founding a college? Nowadays most people would consider just one way. A bequest—say, a million or so—is a handy start, although a like endowment in sizable chunks serves as well. Next comes the selection of a nationally known educator as president, and the enlistment of a dozen assorted capitalists as trustees to underwrite faculty salaries and assure completion of the campus.

"That is one way—the easiest—but there's another. Given a handful of people with an idea which dominates their lives, and, with faith in that idea which material discouragements do not shake, a college can rise. It's harder and it takes longer, but proof that it can be done lies in Bethel College, the institution now creating impressive outlines in the section of Mishawaka bordering on South Bend at McKinley Avenue.³⁰

Today Bethel College stands as proof that God still works miracles in this present age. The story of how this unique school was born goes back to the 1944 Indiana District Conference, where, among the various resolutions which were passed, was one which was destined to have a profound influence upon the future of the entire Church. It ran as follows:³¹

"Whereas the time has come when it appears that the very future of our Church is in jeopardy, unless it makes definite provisions for the training of our young people for the sacred callings, we recommend that the Education Committee, when the occasion arises, work together with the Executive Board, and that they shall prayerfully and vigorously consider the advisability of the opening of a denominational school; further, that they be asked to consider the type and location

30. "Faith Builds a College" by Sarah Lockerbie in South Bend Tribune Magazine. Reprinted in *Gospel Banner*, June 23, 1955, p. 6-7.

31. Report of Conference Education Committee, Indiana Conference Journal, 1944, p. 26.

of such an educational institution as would serve our needs, also a suitable location for the same, and to make report, and—if in their judgment it appears wise—to formulate recommendations to our next District Conference.”

The 1945 conference decided that the time had indeed come for the Church to establish an institution of its own, where its youth could obtain a higher education in accordance with the doctrines and principles of the denomination. Accordingly, the following year a forty-acre tract of land was purchased in Mishawaka, just across from the city limits of South Bend.³² A school board was elected with instructions to arrange for the incorporation and to secure a president, faculty, and whatever buildings might be necessary.

Many people naturally expected that Dr. Huffman would be the first president. Indeed, the Nominating Committee twice presented the matter to him. However, because of his health, age, and several other factors, the latter declined the nomination suggesting in his place Woodrow I. Goodman, M.A.

The latter, a young pastor with five years' experience, accordingly was chosen president. Although only twenty-seven years of age, he tackled the herculean task with faith and vigor, and set about to build a college. Committees were organized, building plans drawn up, finances obtained, trees felled, foundations poured, teachers engaged, and literature mailed out to prospective students.

By March, 1947, the incorporation was completed. The Michigan District was admitted into the incorporation the same month, with Ohio joining in April. By fall everything was ready. The basement of the proposed Administration Building was completed, and strategic planning had created facilities for housing seventy-five students and five faculty families, offices, a library, classrooms, a chapel, laundry, and dining hall. The school opened on schedule in September with an enrollment of ninety-three students.

By the end of 1951 a significant expansion had taken place. By that time the college was being sponsored by four districts, Nebraska having decided, the previous year, to also add its support. Funds were raised and the basement accommodations were transformed into the present

32. Activities in the selection of a site were a cooperative effort by representatives from the Indiana, Michigan, and Ohio districts. Properties in Toledo, Ohio, and Big Rapids, Michigan, were considered before the present site in Mishawaka finally was selected.

attractive brick and stone Administration Building. Within five years the college had assets of almost \$400,000.

From the very beginning the number of students has increased practically every year. Beginning with less than one hundred in 1947, ten years later the enrollment had climbed to well over three hundred. Originally employing thirteen faculty and four staff members, the present personnel group is composed of eighteen faculty and eight staff members.

When Bethel College first opened its doors in 1947, it offered only an A.B. degree with a Bible major, and a Bible school program leading to two- or four-year diplomas. A second degree, Bachelor of Science in Theology, was added in 1953. Two years later the state Department of Education approved a training program for public school teachers, since which time the B.S. in Education has been given also. The B.S. in Nursing was added the same year, and the B.S. in Music in 1956. Today six majors are offered in the liberal arts field, and the college's teacher-training program is accepted not only by Indiana but by Michigan, Ohio, and other states as well. The college library now has some fifteen thousand volumes.

Construction of a commodious auditorium-gymnasium, 126 x 145 feet in size and costing \$100,000, was begun in 1956. A \$200,000 girls' dormitory, 184 x 40, with accommodation for ninety-two students, was begun in 1958.

During its first decade the college graduated two hundred persons, of whom sixty-six are now serving in the ministry (fifty-two as pastors or pastors' wives, fourteen as missionaries), sixty-nine are laboring as public school teachers, and seven as teachers in institutions of higher learning.

Music always has played an important part in the life of the school. Each year the Oratorio Society of one hundred voices gives a public rendition of Handel's "Messiah" at Christmas time. In the spring the a cappella choir makes a tour which takes it to many parts of the United States and Canada. Some eight to ten gospel teams regularly visit around one hundred churches or organizations each year covering approximately 25,000 miles.

The student body is drawn from more than a score of denominations with a consistently high percentage coming from the United Missionary Church. Beginning with seventy-nine U.M. students in 1947, ten

years later this number had increased to 158, showing the fact that the college has stimulated higher education among the constituency of the Church. Most of the non-United Missionary students are residents in the local area. The international character of the student body is shown in that in 1957 there were eight students enrolled from Canada and two from the Middle East.

Much of the credit for the tremendous growth of Bethel College must be given to its untiring president, Dr. W. I. Goodman. In 1952 he was honored with a Doctor of Divinity degree from Taylor University, and in 1956 with the Doctor of Letters degree from Houghton College.

Associated with Dr. Goodman as dean of the College of Liberal Arts have been Stanley M. Taylor, 1947-52, and Wilbur B. Sando since 1952. The latter had previously had twenty years of public school teaching and administration. It was largely through his burden, vision, and influence with the state Boards of Education that teacher accreditation was brought to Bethel College. Dr. J. A. Huffman was dean of the School of the Bible 1947-1957. A fact worth noting is that of the group of seventeen men and women who accepted a position on the initial administration, faculty and staff, no less than eight were still with the college ten years later.³³

At present the annual operational budget exceeds \$150,000. Nearly 90 per cent of this amount comes from student fees, the remaining 10 per cent from offerings of churches and individuals. Since 1952 the total financial support for all phases of the college program—current, plant, and building funds—has exceeded \$40,000 annually.

Through the years the aim of Bethel College has never changed. As stated in the by-laws, it is as follows:

"The purpose of this corporation is to establish, operate, and maintain a college for the teaching of the nature and defense of the doctrines of Holy Scripture, as they are interpreted by the members of this corporation, with an emphasis upon heart purity and the infilling of

33. Those serving the entire first ten years of Bethel's history were W. I. Goodman, president; J. A. Huffman, dean of the School of the Bible; Mrs. Frances Shupe, dean of women; S. I. Emery and R. M. Weaver, teachers; S. M. Taylor, dean-registrar and teacher; J. H. Kimbel, assistant to the president in publicity; and Lawrence Sudlow, caretaker.

Board members, other than the president, who served the entire ten years, include D. Paul Huffman, secretary; S. A. Rohrer, treasurer; M. J. Burgess, Q. J. Everest, Milo E. Miller, J. E. Tuckey, and D. V. Wells.

the Holy Spirit as a work of grace subsequent to regeneration, and recognition of the state of probation for the Christian while in this life;

“To inspire the students to render a Christian service and witness, whatever may be their vocational calling; to provide a cultural education in the field of liberal arts, but with a definite interpretation of Christianity in every field of instruction; to provide an adequate preparation for skills in the professions in which there may be courses of instruction; and to perform those things which may be necessary to the accomplishment of these objectives, all in accordance with the articles of incorporation.”

Publications

No denomination can long endure without utilizing the power of the printed page. That the founders of the Church were keenly aware of this, is quite evident. The Church's official paper, the *Gospel Banner*, is actually five years older than the denomination itself,¹ and has, throughout the years, exerted quite an influence.

During the many years when there was no General Superintendent or centralized government, the *Banner* was the only unifying agency and the only general promotional medium in the Church. Without its ministry the denomination would certainly be different today—if, indeed, there would be any United Missionary Church! As Dr. J. A. Huffman once pointed out, it would be difficult to conceive of the perpetuity of such a small movement without the ministry of a periodical to voice its various messages to a scattered constituency.²

The Ontario District in 1877 began the publication of a monthly paper, the *Gospel Messenger*. It was discontinued, however, after the first issue because of lack of support. The subject was further discussed, though, at the District Conference of June, 1878. Daniel Brenneman, who was present from Indiana, was intensely interested. Convinced that the denomination needed a Church paper more than anything else at the time, he offered to assume all financial obligations himself for a trial period of six months.³

Among the visitors at the conference was Peter Cober, later one of the Ontario District Superintendents but then a young man of only twenty-five. As soon as the session was over, he walked up to Daniel Brenneman and handed him a dollar, thus becoming the first subscriber to the *Gospel Banner*.⁴

1. That is, it was founded five years before the final union of 1883.

2. *Gospel Banner*, Nov. 13, 1952, p. 5.

3. T. H. Brenneman in *Gospel Banner*, Oct. 25, 1917, p. 10.

4. *Gospel Banner*, Oct. 25, 1917, p. 8.

I. THE GOSPEL BANNER

Having arrived back in Indiana, Brenneman lost no time in launching the new paper. Although inexperienced in journalism, he already had had some experience as an editor. Two years previously he had compiled and published a hymn book, "The Balm of Gilead."⁵ A son, Timothy, who was employed as a printer in the office of the *Goshen Times*, was also of considerable assistance.

The first issue made its appearance in July 1878, its editor giving it the name of the *Gospel Banner*. It contained eight pages somewhat larger in size than present-day copies.⁶ It was to be published monthly, the subscription price being one dollar a year. The managing committee was composed of Jacob Y. Shantz, Joseph E. Schneider, and Peter Geiger, all from Ontario.

The following prospectus was published in this historic issue: "That as a Church we need a Church organ, is too plain to admit of an argument. Although our organization is yet in its infancy—only a few years standing—yet too long has it been without a special medium through which to advocate its object, defend its position, and diffuse its sentiments.

"And now that arrangements have been made, and conference has decided to proceed at once with its speedy forthcoming, we trust that everyone who feels interested in the advancement of the cause of truth and religion, will be willing to lend his aid, and do all in his power that the *Gospel Banner* may be sustained, in the way of writing good articles, and furnishing the very best of reading matter for its columns. We wish everyone interested to act as agent in soliciting subscriptions."

After a further outline of his plans the editor went on to say, "Our object shall be to see that the *Gospel Banner* shall be a purely religious journal, and that anything of a vain or trifling nature shall not be admitted to its columns. Our motto, by the grace of God, shall be the glory of God and the salvation of men."

At the end of the six months' trial period it was found that the income had been almost equal to the expenses—not counting any remuneration for the editor. This was considered encouraging, so much so that when the Indiana District Conference met in November, the

5. The Goshen College Library has a copy.

6. The best file of the *Gospel Banner* is that possessed by the author. It is complete except for six years: 1890, 1891, 1904, 1905, 1907 and 1908.

members decided the time had come for the denomination itself to assume the responsibility for publishing the *Banner*. The conference also favored the publishing of two editions, one in English and one in German. Three members from Indiana were added to the managing committee: John Krupp, D. U. Lambert, and William Moyer.

Up to this time the paper had been published in the office of the *Goshen Times*, but in 1879 the Church rented its own quarters at the corner of Main Street and Lincoln Avenue in Goshen. A printing press and a book store were set up on the first floor, with the second floor being used for church services. Benjamin B. Bowman of Waterloo, Ontario, was appointed general manager and editor of the German edition, the *Evangeliums Panier*, which began publication in January, 1879.

At this time there were approximately fifteen hundred subscribers, of whom two-thirds took the English edition. This was an excellent beginning considering that the denomination then had only one thousand members. Commencing with 1880 the paper was published twice a month. The following year Daniel Brenneman was elected manager of the publishing house and editor of both editions of the *Banner*. That spring the paper moved into a new building on South Main Street which had been especially erected for the purpose by J. Y. Shantz.⁷

For several years the work of the *Banner* seemed almost a family enterprise. Brenneman's two oldest sons, Timothy and Samuel, set the type, and a daughter, Mary, worked in the office. When in October, 1882, Daniel Brenneman retired as editor, the General Conference chose Timothy to carry on the work.

The following month the *Church and Home*, official periodical of the Wenger branch of the Brethren in Christ, was merged with the *Gospel Banner*. This added some one thousand new names to the subscription list. Its editor, Dr. Christian Nysewander, continued to edit two pages of the paper for the next two years.

In 1883 Daniel Brenneman began publication of the *Youth's Monitor*, an eight-page monthly for young people and children. It was continued for only two years, however.

Although the number of subscribers to the *Banner* increased steadily, the Church soon experienced financial difficulties in its publishing work. By the end of 1884 a considerable debt had accrued. The book store

7. The building belonged to Mr. Shantz, the Church paying him rent.

had proven an unprofitable venture, the constituency being too small to support such an institution. The publishing house had lost heavily, having printed several books for other people for which they were unable to collect payment.⁸ Publishing the *Banner* in two languages also proved to be an expensive proposition, especially since subscribers were able to secure both papers for only \$1.50 a year.

In an effort to remedy the situation the committee decided to move the publishing plant to Canada where rent, fuel, postage, power and insurance were considerably cheaper.⁹ Casper Hett, who had been a typesetter in the *Gospel Banner* office in Goshen for several years, was made publisher. Offices were set up in Kitchener, Ontario, the first issue to be printed in Canada being dated February 15, 1885.

The pages were reduced in size—practically the same size as the *Banner* is today—but the number of pages was increased to sixteen.¹⁰ Joseph Bingeman, a former Ontario school teacher, was chosen editor to complete the unexpired term of T. H. Brenneman, the latter not preferring to move to Canada.

The General Conference that fall elected a new editor in the person of Jacob B. Detwiler, an Ontario pastor. He served three years, being succeeded in 1888 by another Ontario minister, Henry S. Hallman. Under the latter's leadership the *Banner* became a weekly publication in 1893. At the same time, by General Conference action, the *Panier* was reduced to a four-page semi-monthly; and with the further decline of the use of the German language in the Church, it was eventually discontinued in 1896.

H. S. Hallman was in charge of the *Gospel Banner* for twenty years (1888-1908), a longer term than any other editor. Through his labors the old debt which had accumulated during the earlier years, was finally paid in full. (With the moving of the *Banner* to Canada, the publishing house had been able to print the paper without any further deficit, but the old debt still hung heavily upon the church. All efforts to liquidate it by raising money among the constituency had proven unsuccessful.)

In 1898 H. S. Hallman offered to take the printing plant of the Church, operate it in the interests of the denomination, publish the

8. See "Gospel Banner Beginnings," by T. H. Brenneman in *Gospel Banner*, Oct. 25, 1917, p. 10.

9. *Gospel Banner*, Apr. 15, 1885, p. 8.

10. These changes went into effect with the first issue in January.

Banner, and pay the indebtedness of \$2,000¹¹ from the profits of the plant. Six years later this had been accomplished and the publishing plant of the Church was free from debt for the first time in its history.

As may be gathered from the above, H. S. Hallman was an excellent organizer and a good business administrator. He increased the sales of the *Gospel Banner* by having workers in city missions sell it in public places and from door to door. Some missions regularly took from fifty to one hundred copies a week.

In 1897 he started publishing a special young people's weekly, *The Youth's Banner*.¹² Two years later he "invented" and published the first Scripture text calendar, which since has become popular among churches of all denominations.¹³ The same year he began publication of a small four-page paper, *The Missionary*, for use in Sunday schools, missions and visitation work. He also printed the first conference journals, scores of tracts and pamphlets, and compiled a hymn book, "Songs of Glad Tidings." The last named went through ten editions during his lifetime, and years after his death was still being reprinted.

At the General Conference of October, 1908, it was decided, for various reasons, that it would be advisable for the Church to dispose of its presses and in future to have its printing done elsewhere. The *Gospel Banner* was accordingly moved back to the United States, and for eight years (1909-1916 inclusive) was published by the Union Gospel Press of Cleveland, Ohio. The Christmas issue of 1910 was the largest *Banner* ever printed: it had thirty-four pages.

The editor at this time was C. H. Brunner of Pennsylvania who served for four years (1909-1912 inclusive). He was followed by Dr. J. A. Huffman who gave twelve years of service (1913-1924 inclusive).

2. BETHEL PUBLISHING COMPANY

In 1903 when J. A. Huffman was a young pastor of twenty-three, he began a small book business in an upstairs bedroom of the New Carlisle parsonage in Ohio. The same year he published his first book, "Redemption Completed," which has since gone through eight editions. Four years later the business was moved to Dayton where it soon

11. Actual indebtedness was \$1,248 which with accumulated interest amounted to almost \$2,000.

12. This had a circulation of 1,400 by 1900.

13. Hallman continued to edit the calendar until his death in 1932.

became a full-fledged publishing house. In 1910 it was incorporated as the Bethel Publishing Company with J. A. Huffman as president.

The following year (January) the company launched a complete series of Sunday school literature, known as the "Bethel Series," which eventually was accepted quite generally through the Church and came to be used by Sunday schools of many denominations. During the 1913 flood, however, everything was lost, including both stock and material. The setback was only temporary though, the business being moved to New Carlisle, where it occupied most of the second story of the post office building.

Two new books were published during this period: "Old Testament Messages of the Christ" in 1909, and "Job, a World Example," in 1914. Six editions of the latter have been printed, and the book has been translated into the Spanish and Chinese languages. In New Carlisle the business grew until it was well established, serving the various districts of the Church in an unofficial capacity and having a large outside constituency as well.

It was Dr. Huffman who solved the problem of successfully financing the *Gospel Banner*. In 1916 he offered to transfer the Bethel Publishing Company to the Church, together with all its assets and interests, including Sunday school periodicals, copyrights, stock, and mailing list. His offer was accepted and on January 1, 1920 the Church officially took over the Bethel Publishing Company. Since then the profits of the business have been used to take care of the deficit incurred by the printing of the *Banner*.

During his twelve years as editor J. A. Huffman brought a wealth of experience in both the editorial and publishing fields, which did much to enrich the pages of the *Gospel Banner*. In 1925 he was followed by A. B. Yoder of Indiana who filled the position for nineteen years (1925-1943 inclusive). Almost one thousand issues were printed during his term of office.

In 1920 J. N. Pannabecker, a Michigan pastor, was elected the first publications director¹⁴ to manage and direct the business connected with the Bethel Publishing Company. At that time the yearly sales amounted to some \$17,000. As time went on it was felt it would be advantageous to locate in a larger city where there would be better rail and other facilities. After due consideration it was decided to move

14. Then known as business manager.

from New Carlisle to Elkhart, Indiana, where the present site was purchased and a two-story building erected in 1926.

J. N. Pannabecker directed the affairs of the company for thirteen years until forced to resign because of ill health. During this time, which included the depression years, the business continued to prosper and God's hand was apparent. He was followed by Elmer Moyer of Ontario, 1933-1940, and C. A. Wright of Indiana, 1940-1945.

At the General Conference of 1943 it was reported that the Bethel Publishing Company had the highest accrediting from Bradstreets that a business of its size could be given. The property was entirely paid for, and the original investment of some \$5,000 made by the Church in 1920, had increased until assets then amounted to \$50,000 with no liabilities.

During the eight years, 1944-1951 inclusive, Ray P. Pannabecker of Indiana served as editor of the *Gospel Banner*. A son of J. N. Pannabecker, he literally had grown up in the printing and publishing work, and was well acquainted with the requirements of a Church paper. Under his leadership the subscription list climbed to an all-time high.

The editor since January, 1952, has been Everek R. Storms, a school teacher from Kitchener, Ontario, active in the work of the Church. A former newspaper reporter, in 1946 he began the publication of the United Missionary Year Book and served as its editor for the first seven years. The author of "What God Hath Wrought," a history of the United Missionary Society published in 1948, he was the first editor to visit all the camp meetings of the Church in the interests of the *Banner*.

In five years (1954-1958 inclusive) the circulation increased from 3,000 to 4,500 and was practically equal to half the membership of the denomination. A record was set April 4, 1957 with the publication of the first denominational issue, of which more than 25,000 copies were sold.

In January 1946, Paul F. Kreiss, an Indiana pastor, was elected publications director serving in that capacity for some ten years. During this time the work of Bethel Publishing Company was greatly expanded and in 1952, for the first time, the total gross income of the company exceeded \$100,000.

Since July, 1956, the publications director has been Jerry R. Freed.

A former school teacher who also had had considerable experience in the retail field, he previously had worked in the printing department at Bethel and had been press manager at Great Commission Press, Anderson, Indiana.

At the General Conference of 1955 when a more centralized form of Church government was adopted, a Publications Board was set up to further the publishing interests of the denomination. The board is composed of eleven members, seven of whom are elected by the General Conference, the other four being members *ex-officio*. First chairman of the board was R. P. Pannabecker.

The 1955 conference also authorized the setting up of a complete printing establishment in connection with the Bethel Publishing Company. Accordingly in 1956 and 1957 a two-story addition was built, 36 x 45 feet, and presses and other machinery were installed. On July 18, 1957, the first issue of the *Gospel Banner* was printed on the new press.¹⁵

At present the Bethel Publishing Company has assets in excess of \$125,000 with an annual gross income of some \$175,000.

3. OTHER PUBLICATIONS

Among the earliest publications to be put out by the Church were the disciplines. Early disciplines were published in Pennsylvania in 1867 and in Ohio in 1879. The first official discipline for the Church as a whole was formulated by Solomon Eby, Benjamin Bowman, and John Steckley. It was printed at the *Gospel Banner* office, Goshen, Indiana, in 1880 in both English and German editions. Since then there have been several revisions as the denomination has developed and progressed.

For many years the Church was concerned with the problem of a suitable hymn book. The only official book of this nature to be published, was printed at Goshen in 1881, with a German edition being put out the following year. Compiled by Daniel Brenneman, Solomon Eby, and Benjamin Bowman, it contained six hundred pages with 834 hymns (words only) and sold for one dollar. The English edition later was revised and reprinted in Kitchener in 1893 and called "The Standard Church Hymnal."

The use of the hymnal never became general throughout the denomi-

15. This was a trial issue only. At present the *Banner* continues to be printed on other presses as in former years.

nation, however, even though the General Conference of 1896 recommended that it be used "in all our regular services." A motion was made at the General Conference of 1900 to have a new hymn book, but was defeated.

The hymnal was further revised, though, in 1907, and published jointly by the Ontario, Michigan, and Canadian Northwest Districts. Containing 772 songs and hymns, with words and music, it was used quite extensively by these three districts for several years. Since then no attempt has been made to publish a church hymnal, probably due to the persistency with which music publishers have promoted their products.

Conference journals have been published ever since the start of the century. Previous to that time the minutes of the various district and general conferences were printed in the *Gospel Banner*. The Ontario District published its first journal in 1898. For the following nine years the minutes of all the District Conferences were published in one booklet. Since 1908 they have appeared separately. The General Conference journal has been issued regularly since 1900.

The United Missionary Society issued year books in 1928 and 1930 with A. B. Yoder as editor. Journals have been issued annually since 1940. Publication of the *Missionary Banner* was begun in 1938 with R. P. Ditmer as the first editor.¹⁶ He continued to serve in this capacity until September 1952, when he was succeeded by Dr. Roy P. Adams.¹⁷ Since January, 1954, the editor has been Richard S. Reilly.¹⁸ A sixteen-page monthly devoted to the foreign missionary interests of the Church, the *Missionary Banner* has a circulation of more than 3,600. Since 1958 it has been printed by the Bethel Publishing Company.

In 1924 the Canadian Northwest and Ontario Districts petitioned General Conference to publish a catechism. The conference did not see fit to comply with the request, but the two districts concerned were later authorized to proceed with the publication themselves if they so desired. Accordingly the Canadian districts published a "Book of Religious Instruction" in 1933. Two thousand copies were printed, editor of the 110-page booklet being Samuel Goudie. It was well writ-

16. See chapter 14.

17. See chapter 24.

18. See chapter 24.

ten and followed the usual pattern of Church catechisms, but for various reasons was never widely used.

The need for good Christian literature in the Sunday school was realized at an early date. At first quarterlies and papers from various publishers were used, but the General Conference of 1892 recommended that uniform supplies be employed throughout the denomination. The following January, therefore, helps on the Sunday school lesson began to appear each week in the *Gospel Banner*. The publishing house also stocked the publications of the Free Methodist Church since they were considered to be the closest in doctrine.

For many years the constituency was considered too small to maintain its own series of Sunday school literature. In 1911, however, the Bethel Publishing Company launched a complete series called the "Bethel Series," which came to be used quite widely throughout the denomination and also among other churches as well. Dr. Huffman labored as editor for forty-one years, being followed by Dr. W. I. Goodman who served four years, 1952-1955 inclusive.

In 1954 arrangements were made with the Missionary Church Association to publish cooperatively several quarterlies, using the lessons of the National Sunday School Association.

Since 1956 the editor of Sunday school literature has been Donald M. Taylor. The question of satisfactory supplies continues to be an important one, and is considered a matter of prime importance with the Publications Board. An effort is being made to have all Sunday schools use the same supplies, and to promote a series of graded literature identical with the doctrinal position of the Church.

Of the various authors in the denomination, none has met with greater success than Dr. J. A. Huffman whose twenty-seven books have sold more than 150,000 copies. Several of them are being used as text books in academies, Christian colleges, and graduate seminaries. One book, "A Guide to the Study of the Old and New Testaments," was approved by the State Board of Education as a text for the study of the Bible as an elective study for credit in the high schools of Indiana. More than fifty thousand copies of this title alone have been printed.

Soon after the Revised Standard Version of the New Testament appeared in 1946, Dr. Huffman, a member of the Advisory Council, had a personal conference with the chairman of the Revision Committee, Dr. Luther A. Weigle, in which he pointed out that the committee

had erred in dropping the words "sanctify" and "sanctification" and replacing them in every instance with "consecrate" and "consecration."

At the invitation of Dr. Weigle he prepared a brief dealing with the matter, which was later presented to the Revision Committee. As a result, when the Revised Standard Bible appeared in 1952, the words "sanctify" and "sanctification" were restored in the sixteen passages suggested by Dr. Huffman.¹⁹ That the twenty-two members of the committee should have agreed, unanimously, to revise their work—it had already gone into print with more than a million copies having been sold—is nothing short of a miracle.

Various other United Missionary authors from time to time have written books and pamphlets which have made a definite contribution to the work of the Church. Some of these books have been published by the Church, some by the authors themselves. An example is the Church yearbook which was begun in 1946 by E. R. Storms. For seven years he both edited the yearbook and assumed the responsibility of publishing it. Since 1958, however, the yearbook has been edited and published by the Church.²⁰

The publishing interests of the Church have passed through various experiences. Progress, at times, has been slow, but today the publishing work of the denomination is on a more solid and satisfactory basis than at any time in the past. Present indications are that a greater use of the printed page will be made in the future. Under the leadership of the Publications Board an enlarging body of Church literature may be expected.

19. See the preface of the Revised Standard Bible, p. viii.

20. There were no year books, 1953-57.

Organizational and Doctrinal Developments

In this chapter special consideration will be given to the development of the Church with respect to its form of government and its doctrines. During the years every effort has been made to have the articles of faith and practice closely follow the teachings of the Bible.

It also has been the aim of the Church to carry on its work in as efficient a manner as possible, and to use whatever modern means might be available to help spread the gospel. Thus, while the denomination sometimes has changed its policies and methods, at the same time it has endeavored to maintain a faithfulness to the doctrines of Scripture and the faith of our fathers.

I. CHURCH GOVERNMENT

The early leaders of the United Missionary Church adopted a form of church government that was semi-episcopal, somewhat modeled on that set up by John Wesley for the Methodist Church. The highest authority was vested in the General Conference. The latter was composed of the District Superintendents together with ministerial and lay delegates from each district of the Church.

At first the General Conference met every three years. From 1888 to 1955 it convened every four years, since which time it again has been meeting triennially. Business between sessions is handled by the General Board,¹ which for many years met annually, but since 1956 has been meeting twice a year.

The affairs in each district are directed by the District Superintendent, for many years (up to 1943) known as the Presiding Elder. For a long time elected annually, since 1955 the Superintendent has been elected every two years. The entire tenure of office is determined by each District Conference, the average length of service being around six years.

Each district is governed by the District Conference² which always

1. Before 1955 known as the Executive Board.

2. Until 1955 known as the Annual Conference.

has met annually. All ministers are considered members of the conference, with each field electing one lay delegate. Since the middle of the century the trend has been to allow more than one lay representative from those churches with a large membership.

The business of each local congregation is directed by the Local Conference which must meet at least twice a year. (Prior to 1947 this was known as the Quarterly Conference because it met once a quarter.) All members of the church, fifteen years of age and over, may vote at the Local Conference.

Throughout most of the denomination's history pastors were appointed annually by a Stationing Committee elected by the District Conference. This committee was composed of the District Superintendent and a part or all of the lay delegates. Since 1955 the stationing of pastors has been under the control of the Pastoral Relations Committee, which is elected annually by the District Conference. This assures that both the congregation and the minister have a voice in the matter of pastoral appointment. All appointments, though, are subject to ratification by the District Conference.

As described in chapter eleven, for a long time the various districts acted more or less independently in carrying on their work for the kingdom of God. At the historic General Conference of 1955, however, a more centralized form of church government was adopted. Four general officers were elected: a General Superintendent, Vice General Superintendent, Secretary, and Treasurer. The General Superintendent may not be elected for more than three consecutive three-year terms.

Since then the work of the Church has been directed by five denominational boards, each of which is responsible to the General Conference. They are the General Board, the Foreign Board, the Church Extension Board, the Publications Board, and the Coordinating Educational Board. All five boards meet semi-annually.

The General Board consists of the four general officers, one representative from each of the other four denominational boards, all District Superintendents, and four laymen elected by the General Conference.

The Foreign Board is composed of the General Superintendent, the Foreign Secretary, one or more members elected by each District Conference according to the membership of the district, and three representatives elected by the General Conference.

The Church Extension Board consists of the Director of Church

Extension and not less than five additional members elected by the General Conference.

The Publications Board is composed of the Publications Director, the Editor of the *Gospel Banner*, the Editor of Sunday school literature, and seven members elected by General Conference.

The Educational Board is made up of the General Superintendent, the President or Principal of each college, one representative from the Board of Directors of each school, and two ministers and two laymen chosen by General Conference.

Until 1955 the General Conference was comprised of the several District Superintendents, the *Gospel Banner* editor, the Publications Director, and delegates elected by each District Conference, half of whom were laymen. The General Conference of 1955 more than doubled the size of the conference so that at present it is composed of some one hundred members. This includes all the members of the General Board, representatives from the other four denominational boards, missionary representatives, ministerial and lay delegates elected by the various District Conferences, and certain other officials such as the Foreign Secretary, the Publications Director, and the Editor of the *Gospel Banner*.

2. THE ARTICLES OF FAITH

As explained in Part One of this book, the founders of the United Missionary Church originally came from the Mennonite Church. It was, therefore, only natural that they espoused the fundamentals of the Christian faith as historically interpreted by that body. As mentioned in chapter seven, the Union Conference of 1875 adopted the following resolution:

"Resolved that we agree on the Word of God as contained in the Old and New Testaments, and a synopsis of the Word of God as contained in the eighteen articles of the (Mennonite) Confession of Faith drawn up at Dortrecht, Holland, 1632."³

Most of these articles were accepted by the new Church. The only ones which were rejected completely, were those which dealt with the necessity of marriage within the Church and the banning of excommunicated members.

3. For a copy of this Confession of Faith, see John C. Wenger, "Glimpses of Mennonite History," p. 84-111.

It soon became quite evident, however, that the Church Fathers intended to breathe into these doctrinal tenets an evangelical spirit superior to that in general practice among the Old Church. In the main, there were three doctrines in which they departed from the Mennonites: entire sanctification, the premillennial view of the second coming of Christ, and divine healing. These will now be considered in turn.

For many years the Church's organ, the *Gospel Banner*, has carried the statement that the most prominent theme of the paper and of the denomination is, "Holiness unto the Lord." Where or how the Church received its first teaching on the subject, is not certain, though it was probably from men and churches of other denominations such as the Methodists, the United Brethren, and the Evangelicals.⁴ The writings of John Wesley and especially holiness writers of the day, also had their influence.

"But the cause was more likely inherent than external or visible. People truly converted and walking in the light, were led to see their privilege and duty in relation to being cleansed from all sin, and they embraced the provision."⁵ The Church Fathers were desirous to enjoy all that the Lord had for them, and when they were given light on entire sanctification they promptly walked in it.

Jacob B. Detwiler, one of the early editors of the *Gospel Banner*, wrote that he was born again in 1870 at the age of twenty-four, and in 1877 entered "the experience of perfect love."⁶ Many of the early members were like J. A. Persell of the Nebraska District, who, not having had any previous teaching on the subject, when he did receive the experience, did not know what to call it. Later he testified as follows:⁷

"About a year after my conversion, while on my way home from a prayer meeting, I was walking through a stock field and praying as I went. Suddenly the Holy Ghost came down from heaven and went through me in great power. I was so happy I hardly knew what to do with myself. I did not know what to call it until some years later, but I was certain I had it."

4. Now known as the Evangelical United Brethren Church.

5. Huffman, *op. cit.*, p. 163.

6. *Gospel Banner*, Mar. 1, 1888, p. 8.

7. *Gospel Banner*, May 16, 1946, p. 6.

David U. Lambert, a pioneer pastor in Indiana and Michigan, was converted in 1868 and sanctified in 1872. Here is his own account of how he entered into this latter experience:⁸

"In reading the Bible I came across such verses as, 'Perfect love casteth out fear'; and oh, how my heart longed for that love! I read also that 'the blood of Jesus Christ cleanseth from all sin.' These with many other like passages set my heart to longing. Oh, such hungering and thirsting after Christ!

"At this time I knew nothing about the doctrine of holiness. I never had heard, to my knowledge, a definite sermon preached on the subject nor a straight testimony. I knew, however, that there was something for me to which I had not yet attained.

"As my heart was yearning so earnestly after this—something, I scarcely knew what—by the providence of God I was brought among some pilgrims who had gone the way, and knew how to direct others. Oh, how it did my soul good to hear them tell of the way! Meanwhile I was praying earnestly, and as the light shone more and more, I commenced consecrating item after item.

"Oh, such giving up, and dying unto sin, to self, the world, anger, pride, tobacco, etc., until the desire and longing was all gone! Glory to God!

"I now received such a baptism of love as I never had before. Oh, the love, the wondrous, unexpressable love that filled my whole being! It will take a seraph's tongue to tell it.

"From this time on my pathway was smooth; my heart was kept in perfect peace. The blood of Jesus kept me clean, the service of God was my delight, evil temper was cast out of my poor heart, and I had the abiding witness that my heart was pure in the sight of God. Temptations came as usual, but grace was given me to withstand them. Trouble arose, but in and through them I had grace to rejoice. The world was brighter, heaven was nearer, and Christ was more precious."

Almost from the very beginning the *Gospel Banner* carried articles on the various aspects of holiness. In the fourth issue (October 1878) Daniel Brenneman wrote, "To attain unto purity of heart, a state of Christian perfection, sanctification, or holiness of life, we know to be possible, and maintain that it is not only the privilege but the duty of every child of God to enjoy."

8. *Gospel Banner*, Mar. 15, 1881, p. 4.

The same issue contains an article on the subject by a Canadian minister, Henry Goudie, and a testimony of a lady in Indiana telling of listening to John Krupp "preach about perfect love and exhort people to purification of heart and holiness."

One of the greatest factors in spreading the teaching of entire sanctification throughout the Church has been the camp meeting. Following the first camp in 1880 near Elkhart, Indiana, Daniel Brenneman reported, "Besides quite a goodly number of conversions, many entered into the higher life or blessed state of sanctification." He also wrote, "The services were conducted principally on the line of holiness, and we are fully persuaded that many left the camp meeting with entirely different views on the subject from those they entertained in their hearts upon coming there."⁹ Not only the laity but even some from among the ministry sought and obtained the experience of holiness at this camp.¹⁰

The following year (1881) the Church held its first camp meeting in Canada at Breslau, Ontario. D. U. Lambert of Indiana afterwards reported as follows: "The principal effort of the meeting was for the promotion of Scriptural holiness. Many entered by faith, into the experience. Others who were prejudiced against the doctrine, having a theory of their own, had their foundation swept away."¹¹

The discipline of 1880 contained a strong and clear statement on the Church's teaching with respect to the doctrine of sanctification. The General Conference of 1882 included the volume, "Lessons in Holiness," in the original ministers' Reading Course. Holiness conventions were begun during the 1890's.

The first such convention was held in the Ontario District at Stayner. It followed the Sunday school convention at the end of December, 1893, and lasted four days concluding with a watchnight service.¹² There were seekers for sanctification at each meeting.

The following year, through the efforts of C. K. Curtis, then District Superintendent, the first holiness conventions were held in Indiana and Ohio. The former took place in July in the Bethel Church and

9. *Gospel Banner*, Aug. 15, 1880, p. 4.

10. Huffman, *op. cit.*, p. 160.

11. *Gospel Banner*, Oct. 1, 1881, p. 5.

12. *Gospel Banner*, Nov. 21, 1893, p. 8; Jan. 2, 1894, p. 8.

lasted for three weeks.¹³ The latter convened in August at Potsdam continuing for three days.¹⁴

In the *Gospel Banner* of November 14, 1893, the editor, H. S. Hallman, made a plea for more such conventions. He urged that churches begin their revival meetings with the holding of a holiness convention. Within a few months notices began to appear in the Church paper announcing several such conventions, and by 1900 they were quite common throughout the denomination.

At the 1896 Indiana convention in the West Union Church, twelve were sanctified, and it was afterwards reported that "the Holy Ghost gave evidence of His pleasure during the entire three days. Wave after wave of His glory and power went over us, causing all kinds of demonstration, generally seen only in Holy Ghost meetings, such as weeping, laughing, shouting, leaping, and falling under the power. One sister lay for four hours and came out with the shine of Canaan on her face. Deep conviction was upon the whole congregation, especially the last night."¹⁵

As the Church expanded, it carried the doctrine of a second work of grace into scores of the pioneer sections of the nation. In community after community throughout many of the western states, hundreds of people received their first teaching on entire sanctification from one of the pioneer ministers of the denomination. The same was true in the Canadian province of Alberta. For several years the camp meeting at Didsbury was the only holiness camp in all western Canada.

The former Pennsylvania District was actually the first to have holiness conventions, two of them being held during November 1893, each of three days' duration.¹⁶ Early in its history, however, the conference became somewhat divided over the question of holiness. As described in chapter ten, many of the ministers began to show a definite trend away from the Wesleyan position. In deference to this group, the article in the discipline on sanctification was revised and considerably weakened by the General Conference of 1904.

In spite of opposition from other conferences, the article remained lengthy and somewhat ambiguous until after the withdrawal of the

13. *Gospel Banner*, Aug. 7, 1894, p. 8.

14. *Gospel Banner*, Sept. 11, 1894, p. 8.

15. *Gospel Banner*, Oct. 13, 1896, p. 8.

16. For reports of these conventions see *Gospel Banner*, Nov. 21, p. 12; Dec. 5, p. 12.

Pennsylvania District in 1952.¹⁷ At the 1955 General Conference a new constitution was adopted in which the section on sanctification was shortened and stated in clear and concise terms.

Past history has shown that there is always the danger of a holiness Church losing its initial emphasis as it develops into an established denomination. A survey by Prof. William W. Dean of Bethel College revealed, however, that the majority of United Missionary ministers feel the Church is still maintaining a satisfactory standard of holiness.¹⁸

As to the second coming of Christ, the Dortrecht Confession did not deal with the doctrine at all, and the Mennonite Church always had been rather vague concerning the subject. On the contrary, the founders of the United Missionary Church manifested a keen interest in the doctrine almost from the beginning of the denomination, and accepted the premillennial view early in their history.

The source of this interest is rather uncertain, but it is believed to have been adopted, as was the doctrine of holiness, from other denominations. The subject received wide attention in the pages of the *Gospel Banner* and at the various camp meetings, to such an extent that the Church became premillennial with a rapidity and unanimity almost surprising.¹⁹ It was declared an article of faith by the General Conference of 1896.

The question of divine healing likewise was given considerable attention at an early date. The 1888 General Conference adopted the following article for the discipline: "We believe that it is the will of God to heal the sick, who by an implicit confidence and faith look to Him and trust in His power." The conference also recommended that all pastors preach on the subject at least once a year.

As with other doctrines, divine healing was given a prominent place at the annual camp meetings. Referring to one of the first camps in Nebraska, that at Bloomington in 1897, the District Superintendent, C. K. Curtis, afterwards wrote as follows: "Our healing services were grand. God surely made Himself known among His saints. One sister

17. The General Conference of 1943 granted permission to those districts so desiring to recur to the article on sanctification as found in the discipline before 1904.

18. This was in 1956. See section on "Doctrinal Development" by W. W. Dean in "The United Missionary Church Yesterday and Today."

19. The Michigan District may be taken as an example. At the General Conference of 1900 their District Superintendent reported, "We have changed altogether premillennial in our views since last General Conference."

who had been deaf for a number of years and could scarcely hear anything, was healed of her deafness so that she can now hear a faint whisper.”²⁰

The same year at the camp meeting near Harper, Kansas, a lady was reported to have been healed of a paralyzed arm. “When she came to the altar she lifted her diseased arm with the other hand, laid it on the altar, and was instantly healed.”²¹ During the present century the Church has continued to place a proper emphasis on divine healing without going to the same extremes as certain other groups sometimes have been known to go.

Today the Church has six Articles of Faith dealing with The Triune God, the Bible, Man, Salvation, The Church, and The Last Things.

3. THE ARTICLES OF PRACTICE

In addition to the six Articles of Faith, the United Missionary Church has eleven Articles of Practice as follows: Ordinances, Washing the Saints’ Feet, the Lord’s Day, Christian Stewardship, Dedication of Children, Marriage and the Home, Divorce, Unchristian Practices, Attitude Toward War and Self Defense, and Oaths.

In many of these the Church has continued the views of its Mennonite ancestors, but there are several notable exceptions, the most important probably being baptism by immersion.²² As was the case in the doctrines mentioned above, the early Church Fathers were willing to change their own personal views, with which they had grown up, when once convinced that the Holy Scriptures taught something else.

The Union Conference of 1875 decided that baptism be not confined to any one mode, but left to the choice of the candidate.²³ In spite of this open ruling, however, there was soon a definite trend toward immersion as the only mode which could stand every test of Scripture.

On February 13, 1878 John McNally baptized by immersion five candidates from Bethany Church, Kitchener, Ontario. It was a stormy, blustery day, and a hole literally had to be chopped in the ice for the occasion. Years later one of the candidates²⁴ remarked, “It didn’t do us any harm either for we all lived to be over eighty years of age.”

20. *Gospel Banner*, Aug. 24, 1897, p. 13.

21. *Gospel Banner*, Sept. 14, 1897, p. 12.

22. The Mennonite mode was affusion (sprinkling or pouring).

23. The author has a copy of the minutes of this conference.

24. Jesse Conner. Information obtained in personal interview with Mr. Conner in 1958. He was then 93 years old.

The following year some thirty more were baptized in a similar manner.

The very first issue of the *Gospel Banner* (July, 1878) refers to four persons being baptized "in the stream" during the Ontario Conference held near Stayner.

In 1883 the Brethren in Christ joined the denomination. Strong advocates of baptism by immersion, their uniting with the Church helped influence it still further in this direction, and during the later 1880's immersion became quite common. Articles in its favor appeared frequently in the pages of the *Gospel Banner*.

The trend toward immersion is seen in accounts of baptismal services in Ontario. Solomon Eby reported baptizing a total of sixty-four candidates at four churches during the month of May, 1884. In two of these instances he specifically mentions, "These were all baptized by immersion."²⁵ In 1885 a wonderful revival broke out at Breslau, after which forty-one persons were baptized on Pentecost Sunday in the Grand River—thirty-six by immersion and five by pouring.²⁶

Some of these services attracted large crowds. According to the *New Carlisle Sun*, Ohio, around two thousand people crowded the banks and the iron bridge when Andrew Good baptized twenty-nine converts in Honey Creek in May, 1894. This was said to have been the largest throng, up to that time, ever to have gathered for any occasion in the history of New Carlisle.²⁷

The issue was settled by the General Conference of 1896 which ruled, "Baptism shall be administered to believers, and by immersion only." Since then the mode has never been questioned and the Church has been united on the subject. The usual custom in the early days was to close a revival campaign with a baptismal service and the reception of new members. This is a practice which the Church of today might do well to follow.

Several comments will be made now concerning the other Articles of Practice. The Washing of the Saints' Feet formerly was considered an ordinance along with baptism and the Lord's Supper. Since the 1955 General Conference, however, it has been regarded more as an article of practice. In many areas the custom seems to be disappearing, and today the denomination has several churches where the practice is

25. *Gospel Banner*, June 15, 1884, p. 4.

26. *Gospel Banner*, June 1, 1885, p. 9.

27. *Gospel Banner*, May 22, 1894, p. 9.

unknown, and several ministers never have conducted such a service.

The Church continues to place a prime emphasis on the proper keeping of the Lord's day. This Article of Practice was strengthened in 1955 with this addition: "Since desecration of this day has in all ages invoked the wrath and judgment of God, it behooves us that with great care and godly fear we should honor the Lord's day."

Article 4 on Christian Stewardship first appeared in the discipline of 1947. In the early years of the Church there was no systematic plan of financing the ministry, and a man who could not preach and at the same time support himself, received little respect.²⁸ Most pastors were partly supported through subscriptions or pledges which were supposed to be paid quarterly.

In many cases such contributions were pitifully small. At the 1877 conference in Indiana Daniel Brenneman reported receiving \$87.36 during the previous year, out of which he had paid \$64.07 for traveling expenses. D. U. Lambert had been given \$52.10 of which \$24.87 went to traveling expenses. And John Krupp had received \$76.17, which didn't begin to cover his expenses of \$170.94.²⁹

As time went on the situation improved but little. Those who endeavored to give themselves to the work of the ministry, were forced to struggle against the financial odds occasioned by a small constituency not accustomed to supporting their pastors. The 1885 conference for Indiana, Michigan, and Ohio—then all one district—reported seventeen ordained ministers and two probationers, who had received a total of \$688.84 in cash, or an average of \$36.25 each. The following resolution accordingly was introduced and unanimously adopted:³⁰

"Whereas we see that the cause of God is suffering and bleeding in our midst for want of means to carry it forward, and whereas we have noticed nothing in the New Testament that revokes the God-ordained system of paying tithes of all our increase, therefore resolved that we hereby not only advise but earnestly entreat our people to adopt the system of paying tithes, upon which God not only promises a blessing, but by which means the car of salvation may be lifted from the dust and be enabled to roll, as it were, upon chariot wheels, triumphantly through the land."

28. This was due to the Mennonite background of the Church.

29. *Gospel Banner*, August 1878, p. 7.

30. *Gospel Banner*, Apr. 1, 1885, p. 10-11.

The principle of tithing was accepted but slowly. Ten years later the average contribution per member—\$7.85—was one of the lowest of any denomination.³¹ Gradually, however, conditions began to improve. During the 1920's the quarterly subscription method was abandoned and many churches began to use a weekly system of giving. In 1947, as stated above, an article on Christian stewardship was added to the discipline, enjoining not only the giving of tithes but offerings as well.

Today members of the United Missionary Church are among the best givers to be found anywhere. In 1951, for the first time, the average contribution exceeded \$100.00 per member. By 1956 this figure had climbed to \$150.00, and since then has continued to increase. The emphasis, though, is not only on temporal goods, but that God expects us to be stewards of our time and talents as well.

The article on the dedication of children was added in 1955. A form for such dedications had long been included, and the practice had been encouraged for many years. The present article indicates the concern which the Church has for little children.

The two articles, marriage and the home, and divorce, likewise reveal the Church's interest in these matters. The home is regarded as "the most important institution in which to nurture children in the faith, and great care is to be exercised by pastors and parents in building homes that are genuinely and consistently Christian."

The matter of separation from the world always has been an important one throughout the history of the Church. It has been felt that no Christian should participate in any worldly pleasure, amusement, or association which might dishonor Christ, bring reproach upon the church, or exert a harmful influence upon others. Our dress and conduct should reflect the spiritual ideals of Christianity rather than the spirit of the world.

In many respects the Church has been able to maintain a high standard of separation. Its members do not belong to secret societies, nor do they frequent such places as dance halls or theaters. They use neither liquor nor tobacco. In a few matters such as proper dress and the wearing of jewelry, the Church has experienced a difficulty, in re-

31. Average contribution for all purposes for 1894 (See *Gospel Banner*, Apr. 1, 1895, p. 8): Episcopalians, \$20.71; Congregationalists, 18.44; Methodists, 9.43; Free Methodists, 9.02; Lutherans, 8.53; United Missionary, 7.85; Baptists, 3.21; Disciples of Christ, 2.74.

cent years, in maintaining as satisfactory a standard as is to be desired.

The official attitude toward civil government has not changed, although there has been some trend toward participation in political matters to a limited degree. In some instances members of the denomination have been chosen as township councillors, reeves, members of school boards, or city aldermen. Occasionally they have served as mayor, member of Parliament, or in some other leading capacity. A local congregation always can be counted on to take an active part against any campaign which would seek to further the liquor interests in its community.

Historically the Church has been opposed to war and any participation therein. During World War I only a very few young men volunteered for service in the army. By the time of World War II, however, the situation had changed. In Canada approximately half the young men entered the armed services, while in the United States practically all of them did.

The reason for this change in attitude is not too difficult to explain. Although the discipline always had been quite clear on the doctrine of non-resistance, yet many of the ministers were undecided about the issue. They neither preached on the subject nor used their influence to discourage their young men from military service. It is a well known fact that any doctrine which is not emphasized in a strong and positive manner, eventually will lose its place in the thinking of that denomination.

The 1955 General Conference modified the Church's position, and for the first time gave approval to non-combatant service. The emphasis on non-resistance is still quite strong, however, and many young people, never having heard a sermon on the matter, are somewhat confused. The subject is an important one to which the Church should give considerable thought and attention.

In conclusion, mention might be made of a few items, not of a doctrinal nature, in which the denomination has changed its views during the years. Once opposed to the use of musical instruments and choirs in church services, the General Conference of 1916 authorized that such be permitted when approved by the District Conference. The 1951 General Conference went a step further and dropped the article from the discipline, leaving the decision to each individual church.

The problem of life insurance was also warmly discussed at various

conferences, with it being strongly discouraged for many years. The article opposing it eventually was removed by the General Conference of 1928. At present several other questions are receiving considerable discussion such as the recreational program of the church and the use of religious films.

That the Church is slowly changing, few will deny. A survey of the ministers of the denomination³² has revealed, however, that the majority of them believe the change is for the better, and that the Church is in a healthy condition with no serious or immediate danger of modernism or liberalism.

32. Survey by W. W. Dean, *op. cit.*

Foreign Missions

The "Yearbook of American Churches" states that the United Missionary Church was "organized in 1883 to promote through evangelism, a united effort for missionary work at home and abroad. The Church has one foreign missionary for every ninety-five members in the homeland." Each issue of the *Gospel Banner* describes the denomination as "united to extend the kingdom of God through missionary work at home and abroad."

If the Church may be said to have majored on any special themes throughout its history, they are holiness and missions: first, that the blood of Jesus Christ cleanses from all sin (1 John 1:7); and second, that we are to go into all the world and preach this gospel to every creature (Mark 16:15).

The desire expressed by one of our early missionaries¹ that the time would come when the denomination would have a right to sing, "We'll girdle the globe with salvation, with holiness unto the Lord," has become a reality. Today the United Missionary Church is a worldwide movement with workers to be found on four continents.

The Church's contribution to the spreading of the gospel has been far from small, and one of which the denomination justly may be proud. Putting it in the form of an acrostic, the Church always has believed that the word GOSPEL meant, "God Offers Salvation to People of Every Land." The history of its efforts in this respect may be divided into four periods: Opening the First Fields, 1890-1908; Growth and Development, 1908-1921; The United Missionary Society, 1921-1943; and Missions in Earnest, since 1943.

I. OPENING THE FIRST FIELDS²

The pioneer missionary of the denomination was Eusebius Hershey, who was born in Lancaster County, Pennsylvania, the youngest and

1. H. L. Weiss, *Gospel Banner*, Aug. 31, 1897, p. 9.

2. Much of the information in the first three sections of this chapter is taken from the author's book, "What God Hath Wrought." For further and more complete details, also for sources of information, see this book.

only boy in a family of nine children. Early in his twenties he felt God was calling him to go as a missionary, but had no idea how it possibly could come to pass. When, however, he was married at the age of twenty-seven, he retained by agreement the right to follow God to Africa when the way would open.

Years came and went. Hershey got to be thirty, forty, and fifty years old, but the vision never faded. In the meantime he put his best into the work of the Lord at home. The pioneer open-air preacher in the Church he traveled extensively as a missionary evangelist throughout the eastern part of the United States and Canada. Few, if any, were more widely known throughout the denomination, and his influence extended far beyond the bounds of his own Church.

In 1883 Hershey passed his sixtieth birthday. A few months later, at the Union Conference in Englewood, Ohio, at which the denomination was born, he solemnly announced that the Church soon would have a missionary of its own on the foreign field. His remarks were well received by all, but most of the Church Fathers were too occupied in organizing the young Church at home to give much consideration to the needs of other lands.

Meanwhile some interest in the missionary cause had been developing in the Ontario District. The Foreign and Heathen Missionary Society had been organized in 1881 with John McNally as president and Jacob Y. Shantz as secretary-treasurer. Two years later a constitution was adopted which said, "The object of this society shall be the spreading of the gospel in foreign countries and among the heathen in our own land."³

The 1882 General Conference suggested that each District Conference adopt some suitable system for collecting missionary funds, while the 1885 conference passed the following resolution: "Resolved that each District Conference put forth earnest efforts to raise means for heathen mission work, and that each minister preach at least once a year at each of his appointments on the above subject."⁴

Five years later, in 1890, the entire denomination was astounded when Hershey announced that soon he would be leaving for Africa. No one questioned his zeal—already he had spent forty-three years

3. For complete text of this historic constitution, see *Gospel Banner*, May 1, 1883, p. 4.

4. *Gospel Banner*, Nov. 1, 1885, p. 10.

in intensive missionary labors at home—but they greatly doubted his wisdom, for he was then sixty-seven, an age by which most missionaries have retired.

On November 1, 1890 Hershey set sail, uncommissioned by the Church, since he was considered too old for the undertaking. But no sooner had he set foot in Liberia, than he was busy preaching and teaching school. A year before leaving America he had said, "I want to wear out, not to rust out." His wish was fulfilled. Six months he was privileged to labor for the Lord when he contracted that scourge of those early days, malaria fever, and died after a short illness of seven days.

Was his life in vain? Far from it! Through his efforts he won to Christ the first Mohammedan ever to be converted in Liberia.⁵ Not only that, but through his death God was able to speak to the Church at home. Since then more than 225 young men and women have followed his example.

The first to do so was William Shantz of Breslau, Ontario. When he heard that Hershey had sailed for Africa, he felt it was high time some younger man volunteered to go. Accordingly, in 1895 he applied to the Ontario Conference to be sent to the Far East. The conference at once accepted his application and guaranteed his support. He thus became the first missionary officially to be recognized and supported by the Church. He labored for thirty-nine years in China, spending eleven years on the field before returning for his first furlough.

Another of the early workers in China was Calvin F. Snyder of Pennsylvania, who went there in 1897. In 1908 he married Miss Phoebe Brenneman, a daughter of Daniel Brenneman, who had gone to China in 1904. When they retired in 1941, they had given a total of eighty years in missionary service, a record unsurpassed by any other United Missionary couple.

It was in the Middle East, however, rather than the Far East, that the Church first concentrated its missionary efforts. Here the work was begun in Turkey in 1898 by Miss Rose Lambert (Mrs. David Musselman), a daughter of George Lambert, one of the pioneer preachers in Indiana, assisted by Miss Maria Gerber of Cleveland, Ohio. Miss Lambert was only twenty years of age and considered by some too young for the foreign field. On the other hand, Miss Gerber, who

5. *Gospel Banner*, Apr. 15, 1891, p. 9.

was forty and frail in body, was thought to be too old. Both felt, however, that God was calling them and were confident He would supply their needs.

The work in Turkey centered in the city of Hadjin, where eventually two orphanages were opened and care provided for some three hundred Armenian orphans. To handle matters more systematically, a society was organized in 1901 known as the United Orphanage and Mission.⁶ In 1903 T. F. Barker of Ontario was elected Superintendent, and by 1906 there were ten missionaries on the staff, including a medical doctor. Within the next thirty months, though, three of the workers had died from typhoid, and a fourth, Henry Maurer, had been assassinated by a mob of fanatical Moslems.

Meanwhile the first missionaries had gone to Nigeria to begin what since has developed into the vast United Missionary work in that land. The pioneers here were Ebenezer Anthony, first District Superintendent in Michigan, and A. W. Banfield of Toronto, who went to West Africa in 1901. They opened their station at Patigi, five hundred miles up the Niger River in northern Nigeria, which only the previous year had been taken over by the British government as a protectorate. With one exception this is the oldest mission station of any society in northern Nigeria.

In those times Nigeria was known as "The White Man's Graveyard." Within two years E. Anthony was invalided home, but A. W. Banfield seemed to be going stronger than ever. He mastered the Nupe language, and eighteen months after his arrival made his first draft translation of the Gospel of John into Nupe.

In 1905 Ontario, Indiana, Michigan and Ohio organized the M.B.C. Missionary Society⁷ for work in Africa. E. Anthony was chosen president with A. W. Banfield first superintendent of the work on the field. A mission station was opened at Shonga, the first church of the denomination to be established on foreign soil.⁸ A complete water system was installed, including a three-piece bathroom, the first of

6. Officially this was originally an interdenominational society. At all times, however, most of the support came from the United Missionary Church, and the members of the board were practically all from that denomination. In 1932 the work was officially joined with that of the United Missionary Society.

7. At that time the denomination was known as the Mennonite Brethren in Christ Church.

8. The earlier work at Patigi had been under the auspices of the Sudan Interior Mission.

such conveniences to be introduced into Nigeria. By 1908 there were six missionaries on the staff.

Throughout this early period Ontario played an important part. Not only did it send the first missionaries to China and Nigeria, but to India as well. In the case of India it was Miss Frances Matheson and Miss Ruby Reeve who led the way in 1908. Since the denomination had not yet established its own work there, they labored under the Methodist Church.

Thus by 1908 the Church had begun work in Turkey and Nigeria, and also had sent missionaries to China and India. A total of thirty-eight workers had gone out during the thirteen years, of whom thirty were still in service. An excellent beginning had been made.

2. GROWTH AND DEVELOPMENT

During the next thirteen years (1908-1921) no new countries were entered, but the work already begun was expanded and further consolidated.

By 1914 the work in Turkey had advanced to quite large proportions. The number of missionaries had been increased to ten, there was a staff of forty native workers, and a second station had been opened at Everek. Literally hundreds of Armenians had been won to Christ.

But with the coming of World War I the missionaries were compelled to leave the country, for the greater part of them were Canadians, and Turkey was at war with Canada. During the following years the cities of Hadjin and Everek were almost completely destroyed, including all mission property except the missionaries' home in Hadjin.

In 1919 Daniel C. Eby was appointed Superintendent. An Ontario minister, he had been laboring in the Middle East since 1910, having felt called of God to go to Turkey to take the place of Henry Maurer when the latter was assassinated. He and his wife and Miss Katherine Bredemus (Mrs. Oscar Weaver) endeavored to re-open the work following World War I but narrowly escaped with their lives.⁹ For three months they found themselves under fire while the city of Hadjin was besieged by bandits. In the fall of 1920 the Ebys were forced to return to Canada, while Miss Bredemus, after spending several months with the Armenian refugees in Cyprus, eventually returned to the United States.

9. Read "At the Mercy of Turkish Brigands" by Mrs. D. C. Eby.

Meanwhile many other souls were seeking and finding God in Nigeria. A veritable mental giant, in 1909 A. W. Banfield founded the Niger Press. Five years later he completed translating the New Testament into Nupe, printing and binding one thousand copies on his press. Many other books were translated and published, including a Nupe grammar and a two-volume dictionary of the Nupe language.

Known to the natives as the "White Nupe," A. W. Banfield was a familiar sight in many parts of Nigeria. Under his leadership as Superintendent, new stations were opened at Jebba in 1910 and at Mokwa in 1911. Jebba is a strategic city of ten thousand on the Niger River, and for many years was the headquarters of the United Missionary Society in Africa. The mission home was the first cement block building to be constructed in Nigeria. The first baptismal services were held in 1913, a total of thirty-eight converts being baptized in the Niger River during the year.

During his thirty years in Africa A. W. Banfield traveled some 200,000 miles. In 1915 he became secretary for West Africa for the British and Foreign Bible Society, which position he filled most capably for fifteen years. In 1928, in recognition of his language work and travels, he was made a Fellow of the Royal Geographical Society of London.

A. W. Banfield was followed by I. W. Sherk, who became Superintendent in 1915. A native of Michigan, he had gone to Nigeria in 1907 and had opened the first dispensary. Under his leadership a fourth station was opened, that at Share, in 1919.

During the thirteen years, 1908-1921, twenty-eight new missionaries were sent out, but an equal number were forced to retire largely due to physical conditions. Nine of these had died in active service. Thus, by the end of the period, 1921, the number of missionaries had increased by only two and stood at thirty-two. They were laboring on five fields as follows: Nigeria, ten missionaries; Turkey, India and China, each five; and Chile, seven. Workers in the last two countries were serving under the Christian and Missionary Alliance.

3. UNITED MISSIONARY SOCIETY

Previous to 1921 there was no united action by the Church as a whole, but each district carried on its own missionary activities. The General Conference of 1892 had decided that each District Conference

was to determine for itself where its missionary money was to be sent ; and the 1896 conference had adopted the resolution, "Resolved that the foreign mission work be left to the several District Conferences."

This method of procedure had many drawbacks, and resulted in the foreign missionary efforts being greatly scattered. Some of the smaller districts experienced difficulty in financing the support of their workers, and occasionally were forced to appeal to other districts for assistance. In 1904 the Ontario Conference, and in 1908 the Nebraska Conference, each petitioned the General Conference to set up a united foreign missionary society, but the request was not granted.

During the quadrennium, 1916-1920, the idea of such a society began to meet with more general approval. Several of the District Superintendents openly supported the proposal, including A. B. Yoder of Indiana, C. I. Scott of Nebraska, and Samuel Goudie of Ontario. The last named was a strong advocate and promoter of a general society, and was perhaps as much responsible as anyone for the birth of the United Missionary Society. Articles by the editor of the *Gospel Banner*, Dr. J. A. Huffman, also helped, to some extent, to influence thought in this direction.

The General Conference of 1920 accordingly authorized the setting up of a denominational mission board. This was accomplished the following year, and in 1921 the U.M.S. officially was organized.

The first officers were as follows: president, J. A. Huffman; vice president, Samuel Goudie; recording secretary, C. I. Scott; corresponding secretary, A. B. Yoder; treasurer, C. N. Good. Dr. Huffman served as president for only one year, being followed by Samuel Goudie, who directed the affairs of the society for the next seventeen years, 1922-1939, and R. P. Ditmer of Ohio, who was president for a four-year term, 1939-1943.

Since the organization of the U.M.S., the history of the foreign work of the United Missionary Church, has, under the blessing of God, been a glorious record of steady growth and progress. From 1922 to 1943 a total of forty-eight new missionaries were sent out—twenty-seven to Nigeria, eight to India, four to the Middle East, and nine to various other fields.

As these figures indicate, the greatest development during this period was in Nigeria. The key man on the field at this time was I. W. Sherk, who was superintendent throughout the entire period. Indeed,

practically two-thirds of his life was spent in foreign service, and he always said he felt more at home in Nigeria than in his native America. For forty-three years he labored as a missionary, thirty-one of those years (1915-1946) as Superintendent—records which probably never will be broken.¹⁰

I. W. Sherk was a pioneer in evangelism, medical work, literature, and translation. His work encompassed the whole field of missionary endeavor. Under his leadership five new stations were opened during this period:¹¹ Igbetti in 1921; Salka, 1923; Zuru, 1925; Share (Yoruba Church), 1927, and Yelwa, 1937.

Always interested in medical work, I. W. Sherk had opened the first dispensary soon after his arrival in Nigeria in 1907. Though not a fully qualified doctor, he learned to set fractured limbs, suture lacerations, administer anesthetics, extract teeth, give hypodermic injections for leprosy, and many other duties generally carried out by a medical practitioner.

Among the Nupe tribe I. W. Sherk came to be known as the "Prime Minister." In 1926 he opened at Kpaki, near Mokwa, the first outstation. It was the first building to be erected entirely by Africans at their own expense and labor without any assistance from the United Missionary Society. During World War II the Sherks remained on the field without a furlough for over seven years, more than double the length of the usual term of service.

By 1943 the U.M.S. had eight main mission stations in Nigeria, plus some twenty outstations, seven dispensaries, six day schools, and one Bible school. These were being served by twenty-two missionaries, assisted by a score of African pastors and evangelists. The most important of the latter was D. O. Taylor, who joined the Church in 1924 and was ordained in 1943, the first minister to be ordained in a foreign land by the United Missionary Society. In 1951 he became the first national from a U.M.S. mission field to be the guest speaker at the annual meeting of the Board in America.

Meanwhile the Church in India was beginning to develop also. In 1924 the denomination acquired its own territory, among the Santal tribe, some two hundred miles northwest of Calcutta in the province

10. The records of the Sherks and the Snyders are equal. I. W. Sherk, Nigeria, and C. F. Snyder, China, each gave 43 years in missionary service. Their wives each gave 37 years.

11. During the previous period he had opened the Nupe Church in Share in 1919.

of Bengal.¹² The following year, under W. E. Wood, the first mission station was opened at Balarampur. The first convert was won in 1927, and a church erected in 1934. The medical work was begun in 1928 by Dr. E. H. Stahly, assisted by his wife who was a graduate nurse.

Miss Matheson retired in 1939 after thirty-one years of faithful service, a longer period than that of any other missionary in India. In 1926 she had opened the first school at Balarampur. When she finally realized her body was beginning to wear out, she consulted a doctor, who advised her to quit and take a well-deserved rest. When she answered, as had Father Hershey half a century before, "I would rather wear out than rust out," the doctor replied, "You have." She continued in the work another year, however, before returning to Canada.

World War II brought its problems, and for five years (1940-1945) the only missionaries on the field were Rev. and Mrs. Edward Benedict, who had gone to India in 1937. Nevertheless, in spite of many difficulties, they opened a Bible school in 1941. The following year was also a highlight, for at the annual conference three Indians were ordained, all of whom were outstanding Christian workers and leaders.

But it was in the Middle East that the Church reached the goal of all missionary endeavor. During the years of war and massacre some 100,000 Armenian refugees had fled from Turkey to Syria and Lebanon. Therefore, since the Turkish government no longer permitted any missionary work of an evangelistic nature, it was to these countries that the Church turned its attention following World War I.

Under the leadership of Superintendent Eby and one of the Armenian pastors, Abraham Seferian, such remarkable progress was made that it was possible to set up an indigenous Armenian Church known as the Spiritual Brotherhood. In 1925 D. C. Eby baptized fifty-two men and women in what was probably the largest baptismal service in Syria since the days of the apostles.¹³

By 1937 the church in Beirut had 380 members while that at Aleppo had 350. Seven other congregations had been established in Syria, Lebanon, Egypt, and Iraq. A printing press at Aleppo was publishing literally millions of tracts for Armenian workers all over the world,

12. The majority of the people in the district are Bengalis, but the most fruitful work has been among the Santals.

13. *Gospel Banner*, Nov. 19, 1925, p. 11.

also a twenty-four-page monthly paper, the *Maranatha*. Total membership in the nine churches of the Brotherhood exceeded one thousand, D. C. Eby himself having baptized more than 650 believers.

In 1938 the missionaries withdrew from Syria, since which time the Spiritual Brotherhood has managed its own affairs. The leaders are well qualified men, both academically and theologically, and the oversight of the missionaries is no longer necessary.

The same year, 1938, saw an important development in the work of the U.M.S. at home. It was at this time that the publication of the *Missionary Banner* was begun with R. P. Ditmer as first editor. A monthly magazine of sixteen pages, from its inception it has championed the interests of the missionary cause and has had a wide influence throughout the denomination.

Toward the close of this period one new country was entered—Colombia. In 1942 Miss Mary Keinrath and Miss Elizabeth Wise went to this South American country, where they have continued to work ever since in spite of opposition, from time to time, on the part of Roman Catholics.

4. MISSIONS IN EARNEST

Although many new missionaries were sent out during the previous period, the net increase of workers serving under the United Missionary Society was not large. Many of the older missionaries retired, and even some of the younger ones were forced to discontinue the work because of physical and other conditions. Furthermore, for three years during the great depression, the Church was financially unable to send out any new workers. Thus, although the U.M.S. had seventeen missionaries when it was organized in 1921,¹⁴ by 1943 the number had increased to only twenty-seven.

It was at this time that a most important step was taken in the election of a full-time foreign secretary. Chosen for the position was Russell P. Ditmer, who had served as president for the preceding four years. For nine years he coordinated the work of the society as secretary, visiting the various camp meetings and many of the churches of the denomination, and stimulating a greater interest and concern for the foreign missionary work of the Church. In 1946 the U.M.S. Board,

14. Previously in the chapter it was stated the Church had 32 missionaries in 1921. Fifteen of these, however, were laboring under other boards.

feeling the necessity of a closer contact with the fields, sent him to visit Nigeria and India, where he spent seven months in evangelistic work and making a survey of the needs on each mission station.

He was followed by Roy P. Adams. A former missionary himself, the latter had had a wealth of experience that served him well in his capacity as foreign secretary. He resigned, however, after sixteen months in order to return to the mission field.

Since January 1954 the foreign secretary has been Richard S. Reilly. A man whose life reads like a success story by Horatio Alger, he was once a poor newsboy on the streets of Detroit. Eventually he went to India as a missionary, later becoming director of Youth for Christ for Calcutta and eastern India.

When R. P. Ditmer became foreign secretary in 1943, J. S. Wood of Michigan was elected president of the United Missionary Society. He gave excellent leadership until his death in 1950. The president since then has been Quinton J. Everest of Indiana. A man respected by the entire denomination, he has done much to promote the cause of missions. In 1952 he made a world trip, visiting Nigeria, India, and other mission fields, and in 1957 he visited Brazil.

During the present period since 1943, the United Missionary Church has been taking foreign missions in earnest. In the fifteen years, 1943-1958, as many new missionaries were sent out as in all the previous forty-eight years, since the time William Shantz went to China in 1895 as the first missionary. With only twenty-seven missionaries laboring under the U.M.S. in 1943, by 1958 this number had increased to more than 111. All records were broken when sixteen new workers were sent out during 1953, and this record was itself broken the following year when an additional eighteen new missionaries were sent out—a total of actually thirty-four new workers in a two-year period!

Nigeria continues to be the main mission field. For eleven years, 1946-1957, the Superintendent was L. R. Sloat, since which time O. L. Traub has served in this capacity. Under the leadership of these two men the work has made great strides.

An Indiana farm boy, Russell Sloat went to Africa in 1935. For several years he labored at Salka, the sole missionary among 80,000 members of the Kamberri tribe. So outstanding was his work that by 1946 he had become the logical choice of his fellow missionaries when a new Superintendent was needed. A quiet man who spoke three

African languages fluently, he was greatly used of God to further develop the work begun by his predecessors. No less than six new mission stations were opened during his term of office: Tungan Magajiya, Shabanda, Jos, Ilorin, Gurai, and Agarra'iwa.

Ozro Traub came originally from Alberta, his father and one brother both being District Superintendents. As a missionary his efforts were largely associated with the work at Igbetti. Here the congregation became one of the largest in the denomination, the average attendance running around seven and eight hundred, and, on special occasions, reaching one thousand. A new church, 42 x 90 feet, was built in 1955 at a cost of \$8,700 entirely paid for by the Africans. (Average wage of a laborer is 40¢ a day.) The attendance at the dedication was 1,437.

A Bible school was begun at Igbetti in 1942, and a Teacher Training College in 1947.¹⁵ So proficient did O. L. Traub become with the Yoruba language, that in 1956 he was asked to help edit the Yoruba edition of the *African Challenge* in Lagos. Since becoming Superintendent in 1957, he has introduced several changes which have been for the better, and the work has been advancing steadily.

To describe fully all the developments in Nigeria since 1943 is impossible in this brief chapter. In every avenue of service—evangelistic, educational, and medical—continual gains have been recorded. Work is being carried on in eight tribes, half of whom are not being reached by any other missionary society. In some instances these tribes had no written language until the U. M. S. opened its missions among them and the missionaries began their arduous task. In 1953 the British and Foreign Bible Society published the entire Bible which had been translated into the Nupe language some years before by A. W. Banfield. The Jebba Sunday school holds classes in six languages: Yoruba, Ibo, Nupe, Hausa, Igala and English.

The first organized day school was that at Jebba. Today it has sixteen teachers and over 500 pupils. Its influence has been tremendous and its graduates may be found in most of the large cities of Nigeria, many of them holding responsible positions. Next in size is the Igbetti school with a dozen teachers and an enrollment of 400. Zuru has a fine boarding school with 150 children living on the mission compound. It is the only government recognized Protestant school within a radius

15. The Teacher Training College actually was begun in 1946 at Jebba, but was moved to Igbetti the following year.

of 150 miles. Altogether, more than 1,300 pupils are being taught by some fifty teachers in United Missionary day schools in Nigeria.

About 1945 it became evident that if the job was to be done satisfactorily and the schools were not to be staffed with missionaries, something would have to be done about training African teachers on a government level. Accordingly the Teacher Training College was opened in 1946. Four graduated from the first class in 1947, but ten years later the class numbered twenty. In a recent year¹⁶ there were forty-six enrolled in the two-year course. In 1957 the college was honored with a visit by the Governor General of Nigeria, who later spoke very highly of the work being done.

Today the U. M. S. is training enough teachers to provide for the needs of its own schools, and missionaries are no longer needed to teach subjects like reading, writing and arithmetic. A junior high school was opened in Igbetti in 1958 with an enrollment of 60 students.

Linked with the day schools are the Bible schools where classes are held in the vernacular. The Yoruba Bible School, begun in 1942 at Igbetti, was moved to Share in 1952, the Hausa Bible School was opened at Salka in 1951, and the Nupe Bible School, also at Share, was begun in the same year. Each school offers a three-year course. Pastors who desire further training and wish to be ordained, may take the Advanced English Course, which is given at Tungan Magajiya and Salka. In 1956 the Theological College was opened in Jebba but later transferred to Ilorin.

The medical program centers around the hospital at Tungan Magajiya, construction of which was begun in 1949 through the efforts of the W. M. S. In 1953 it was enlarged from twenty to forty beds, and two years later further enlarged to sixty beds. Directing the program is Dr. Ross H. Bell, who went to Nigeria as the first doctor in 1947. He is assisted by three other doctors and generally three or four missionary nurses. A Nurses Training School for the training of African nurses was opened in 1955.

The records for a recent year¹⁷ shows that more than 1,200 patients were admitted to the wards, each of whom spent an average of eighteen days in the hospital. In addition, some 6,500 others were treated in the outpatients department.

16. This was 1958.

17. This was 1957.

Besides those at the hospital, there are at least six other registered nurses who are laboring elsewhere. Associated with the hospital are a dozen dispensaries, located on various mission stations, where over 150,000 treatments are given each year. There are also some 1,000 lepers receiving treatment twice weekly in the several leprosy treatment centers supervised by the U. M. S. doctors.

It is the evangelistic work, however, which is still considered the most important of all. During the present period the number of baptisms has been steadily increasing. Occasionally even Mohammedans are converted. Camp meetings are held annually by several tribes. Even in the educational and medical programs the stress is on evangelism. Some one hundred converts a year are reported at the hospital alone.

Correspondence courses are helping to spread the gospel throughout all Nigeria. Literally tens of thousands have enrolled and many definite conversions have resulted. Known as the Light of Life courses, the most popular has been a course on the book of John. Courses are now available in English, Yoruba, Hausa and Nupe. The first reading room for the general public was opened in Jebba in 1956.

For many years the United Missionary Society in Nigeria had its headquarters in Jebba. In 1953 Ilorin, a government center with a population of 50,000, was chosen as a more suitable place for the mission headquarters.

The Missionary Rest Home was opened at Jos in 1952. Many missionaries go there to spend their vacations. Also located in the city is the Hillcrest School where the missionaries' children receive their education.

In 1950 the Yoruba tribe held its own annual conference. The Hausa and Nupe conferences followed in 1953. In 1955 the U. M. S. marked the fiftieth anniversary of its work in Nigeria, at which time the United Missionary Church of Africa was officially incorporated. Each year since then has seen more and more of the work being transferred to the African Church. Today the U. M. C. A. is a well-organized body, directed by Africans, and recognized for its high standard of Christian living. On their own initiative they began work in the Gold Coast and are successfully carrying on many other projects.

To make mention of all the missionaries who have labored successfully in Nigeria, is impossible. Those with the longest period of



First churches built in 1875 following the Union Conference held that March. Top, Port Elgin, Ontario; bottom, Bethel Church, south of Elkhart, Indiana. Both churches are still in use today. Port Elgin is associated with Solomon Eby, founder of the Canadian branch of the Church, while Bethel is associated with Daniel Brenneman, founder of the Church in the United States.



The historic Brown City Church, built in 1885, oldest of the churches in the Michigan District.



The Potsdam Church, Ohio, which has had a continuous history since 1869. It was here that the name of the denomination was changed to that of the United Missionary Church in 1947.



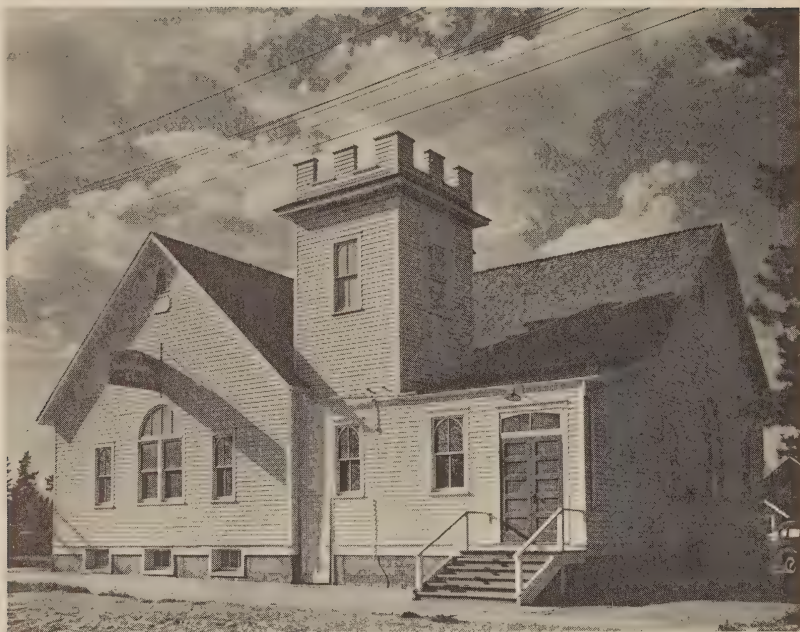
Two of Indiana's historic churches: Wakarusa (at top) and the Brenneman Memorial Church, Goshen (at bottom). For many years--until 1940--the former had the largest membership in the district. The latter, named after Daniel Brenneman, is one of the largest and most missionary-minded churches in the entire denomination.



Among the many fine rural churches in the denomination is the Pleasant View Church, south of Gettysburg, Ohio. The lower view, showing church and parsonage, was taken from the air. This appointment was opened in 1886. Today the membership is above 100 and the Sunday School averages 150.



The Gospel Center Church, South Bend, Indiana, one of the citadels of the Christian faith in America. Valued at \$350,000, it has over-all dimensions of 104 x 109 feet with auditorium and balconies to seat 1,000. Attendance at the various services is the largest in the denomination. Offerings total over \$75,000 annually. Founded in 1943, pastor since the beginning has been Quinton J. Everest.



The historic Didsbury Church, Alberta. Originally constructed of logs in 1896, it was the first church built by any holiness denomination in all western Canada. Long the United Missionary "capital" in the West, it has the largest membership of any U. M. church in either the Canadian or American West. The denomination's first permanent camp meeting site (1905) and first Bible School (1926) are both located nearby.



Elkhart, Indiana, has four United Methodist churches: Beulah (shown here) built in 1895; Zion, built in 1925; Osolo, 1944; and Bethany, 1958. These churches have more than 500 members, with Sunday School attendance averaging more than 1,000. Denominational headquarters and the Bethel Publishing Company also are located in Elkhart.



In recent years the denomination has been building more and more churches in the western states. Shown here are two of them: the Northeast Church, Lincoln, Nebraska (at top), and the Moses Lake Church, Washington (at bottom).

service¹⁸ have been I. W. Sherk, forty-three years; Mrs. Florence Finlay, forty; Mrs. I. W. Sherk, thirty-seven; Miss Isabelle Hollenbeck, thirty-five; Paul Ummel, thirty-four; Mrs. Mabel Ummel, thirty-one; and Mrs. Paul Ummel, thirty. Many of the younger missionaries also have given outstanding service. Some of them have received medals from Queen Elizabeth in recognition of their work, while others have been honored in various other ways.

Today the United Missionary Society has more than seventy missionaries in Nigeria. Progress is being made as never before. The Church constantly is being challenged by new avenues of service. Several independent groups and many old established churches of other denominations, especially in southern Nigeria, are begging for the U.M.S. to give them evangelistic meetings. They want our type of Christianity. Indeed, the responsibility of spreading Scriptural holiness throughout the entire country rests largely on the U.M.S.

Turning now to India, the U.M.S. had only one couple on the field—Rev. and Mrs. C. E. Benedict—at the end of World War II. Since then, however, reinforcements have been sent practically every year, and by 1957 the missionaries numbered fourteen. Around the middle of the century the Indian government began to tighten the regulations regarding the entrance of missionaries from the United States.¹⁹ Consequently, since 1951 all workers sent by the U.M.S. to India have been Canadians. Only four of the present staff are from the United States.

In 1948 the Hephzibah Faith Mission, whose territory was adjacent to that of the U.M.S. transferred its property to the United Missionary Society. This practically doubled the size of the district and presented an increased challenge for the missionary.

At present the U.M.S. has six main mission stations in India: Balarampur, Adra, Raghunathpur, Barabazar, and two stations in Calcutta. Work in the last city was begun in 1956. The U.M.S. also cooperates with several other societies in operating the Yeotmal Biblical Seminary. At times its workers have served on the staff of the Woodstock School at Landour. The total number of Christians is approximately 800.

The United Missionary Church of India was organized in 1951, since

18. Those with over 30 years as of 1958.

19. Miss Ethel Smith of Indiana, who had served one term in India, 1945-1951, was refused permission to return in 1952 following her furlough.

which time the work gradually has been transferred to the Indian nationals. Each year it is becoming more and more self supporting, and the Indians are assuming a larger part of the responsibility.

Since 1954 the Superintendent has been John Blosser of Goshen, Indiana, who has been in India since 1945. In addition to the strong emphasis on evangelism, and an ever expanding Christian literature program, the Church operates a dispensary, a short term Bible school, two day schools, a girls' boarding school, a boys' boarding school, and a thriving Bible correspondence school in the Bengali language. Missionaries learn either the Bengali or Santali language, but most of the work is among the Santals. An effort is also being made to reach the Anglo-Indians in the district. Highlights of the year are the annual conference, revival week, the annual jungle camp meeting, the workers' convention, and the youth convention.

In 1955 the United Missionary Church chose Brazil for its third major field. The first missionaries sent here were Rev. and Mrs. Earl Hartman and Rev. and Mrs. Donald Granitz. Within three years there was a staff of ten missionaries and two mission stations had been opened, at Xambre and Campinas. History was made in the former town when the denomination erected a church considerably in advance of the Roman Catholics. In 1958 Samuel Ross was elected Superintendent.

Two years later, in November 1957, Rev. and Mrs. Carl Gongwer opened work for the Church in Mexico, making their headquarters in the strategic city of Torreon. They had been laboring in Mexico since 1953 but under another society. Spiritual results have been evident from the very beginning on the field.

During the present period missionaries have been sent to at least six other lands as well. In these countries the U.M.S. does not maintain its own mission stations, but the missionaries labor on stations belonging to other societies. They are supported, however, by the United Missionary Church. Included in this number are the following:

Miss Ethyl Young has been laboring in Egypt since 1948. Rev. and Mrs. Jake Hostetler have been in the Dominican Republic since 1952. The following year Miss Esther Grody went to Sierra Leone and Miss Bessie Cordell to Formosa. The last named had been serving in China since 1923. She is the author of two books, "Blossoms from the Flowery Kingdom," and "Precious Pearl." Six missionaries went to Japan

in 1954: Rev. and Mrs. Roy Adams, Rev. and Mrs. Joe Jones, and Rev. and Mrs. Lester Ike. In 1957 Rev. and Mrs. V. K. Snyder were sent to Lebanon.

Today no department of the Church is more active than the United Missionary Society. In 1951 total receipts reached the \$100,000 mark for the first time. By 1955 they had passed \$200,000 and were still increasing. In 1958 they exceeded \$250,000. The denomination has well over over one hundred missionaries working in eleven countries, or an average of one foreign missionary for every ninety-five members at home. This is a record which rarely has been equalled in all history. But the task is far from being finished. There is much remaining to be done. Many more workers are still required and the Church must continue to send, pray, and give to the best of its ability.

Home Missions

As described in Part I, the United Missionary Church had a Mennonite background. The latter denomination originated in Zurich, Switzerland, in the days of the Reformation, and spread rapidly through the large cities of central Europe. Soon afterwards, however, a fierce persecution broke out and the Mennonites went under cover, fleeing into rural and mountain districts for protection. Gradually they became a rural people, and the idea arose that man made the city but God made the country. Cities came to be shunned as places of wickedness.

Much of this heritage naturally was carried over into the early history of the United Missionary Church. Many preaching appointments were held in country school houses, and practically all the first churches were built in rural districts and small towns. The three exceptions were Kitchener, Ontario, and Elkhart and Goshen, Indiana, where churches were erected in 1877, 1895 and 1896, respectively.

1. FIRST WOMAN PREACHER

Meanwhile some of the women in the Church began to feel a burden on their hearts for opening work in the cities. Here the pioneer was Miss Janet Douglas of Ontario, later Mrs. James Hall. When a girl in her teens she moved with her parents to near Brown City, Michigan. Here she was baptized although at the time she knew nothing about conversion or a change of heart.¹

In February, 1882, Janet Douglas attended her first revival meeting, then being conducted in the local school house by D. U. Lambert. Accepting Christ as Saviour, she was not long in going to work for her Lord and Master. That summer she began children's meetings in her father's house on Saturday afternoons. The attendance averaged between thirty and forty, several being converted.

This but increased her desire to extend her ministry. The following

1. Information on the life of Mrs. Hall obtained in a personal interview in 1942.

winter she assisted S. B. Shaw, a holiness evangelist who was holding meetings in Grand Rapids, by doing visitation and personal work. One evening she was asked to conduct a prayer meeting in the north end of the city, as Mrs. Shaw, who usually took charge, was ill and unable to go. This was her first meeting with adults and there was a large crowd in attendance.

The Holy Spirit was present, and after the service the people asked Miss Douglas if she would hold revival meetings in a nearby vacant church. This was quite a surprise to her, but she said, "Yes," and in the spring began a revival that continued for five weeks. She was then just twenty years of age, and had been converted slightly more than a year.

Miss Douglas scarcely knew how to preach, her services consisting mainly of testimonies, followed by a ten or twelve-minute sermon. God blessed the meetings, however, and more than one hundred professed to be converted including several spiritualists. Indeed, so many of the latter accepted Christ that their meetings were completely broken up.

Following the revival in Grand Rapids, Janet Douglas held several other campaigns in Michigan. In some quarters she received little encouragement, and on one occasion a lady advised her to "let the men preach, and go home and help your mother." Nevertheless, as time went on the opposition gradually decreased, for souls were being saved, and it was clear that God was blessing her work.

In October, 1884 Miss Douglas was led to begin a work in Grand Rapids. She rented a hall from the city by faith, and thus began the denomination's first city mission. The following March, at the Indiana District Conference, she was recognized officially as the Church's first "mission worker" and was assigned to the Grand Rapid's mission.

In its resolutions the conference included the following: "Resolved that women have a right to go forth and labor in the vineyard of the Lord to the upbuilding of His kingdom." The General Conference of that fall added its approval by adopting this resolution: "Whereas we believe that God in former times chose holy women to prophecy and labor in the Church, therefore, resolved that we allow a sister thus chosen of God, to preach and to labor for the salvation of souls under the supervision of a minister or District Superintendent."

That the Lord put His seal of approval on the ministry of Janet Douglas, the first woman preacher in the denomination, is now clearly

evident. She was the pioneer minister of the Church in Grey County, Ontario. Following her marriage to James Hall in 1889, they moved to northern Michigan where they opened appointments at Bliss and Wetzell.² Later they pioneered in the Canadian West and were the first pastors at Alsask, Saskatchewan.

Wherever Janet Douglas (or Mrs. Hall) went, her ministry was blessed and owned of God. Literally hundreds were converted through her labors, including Ebenezer Anthony, Michigan's first District Superintendent, and Miss Maud Chatham, founder of churches in St. Thomas, Ontario, and Edmonton, Alberta.

2. THE CITY MISSIONS

Another of the early women preachers was Miss Mary Ann Hallman (Mrs. William Simmons) of Ontario, who received a call to preach in 1885. Unable to shake off the conviction, she realized—quoting her own words—that it meant “to go or to lose her soul.” She was then only eighteen years of age, having been converted two years previously.³

Miss Hallman's parents were Mennonites and bitterly opposed to women preaching. Although pious people, they regarded their daughter's conduct as a disgrace. She was threatened with the loss of home if she persisted, but God had spoken and she could not refuse. For the first six months she did no actual preaching but assisted in personal work, testimony, altar calls, and singing. Her pulpit work, which was approached gradually, was begun at Greenwood, Michigan. God wonderfully blessed her ministry, and gave gracious revivals in Michigan, Ontario, Indiana and Ohio. Several of the tent meetings which she held in Michigan, resulted in the establishing of churches.

At first the opposition to women preaching was quite general throughout the denomination, but the prejudice gradually was overcome. Once the “ice had been broken,” and the Church had given its approval to such a ministry, many young ladies courageously responded to the call to engage in home missionary work. Almost spontaneously and simultaneously they offered their services in the various districts, and gave their best to God and the Church.

Many of the churches in the denomination today were begun and first served by these sacrificing young ladies. First known as women

2. The Wetzell class later developed into the present work at Mancelona.

3. Information on Miss Hallman from “History of the M.B.C. Church,” p. 151.

preachers, they eventually concentrated their efforts on opening missions in cities, from which custom they were given the name of city mission workers.

Theirs was entirely a life of faith. Generally they would rent a hall for their meetings, frequently on the second floor, and live in small rooms at the back. Financial support was very poor. Often they had little to eat, and knew not where money for the next month's rent would come from. And few pastors ever maintained a busier schedule. Anywhere from five to ten services a week was the general rule. Days of fasting and prayer were common.

Nor did such efforts go unrewarded. Today one out of every eight churches in the denomination is the direct result of these missions. In some districts the ratio is much higher. The following are some of the churches which originally were begun and for many years "manned" by city mission workers:

MICHIGAN—Bad Axe, Battle Creek, Detroit (Dakota Ave.), Flint (First Church), Kalamazoo, and Pontiac. OHIO—Dayton, Fairborn, Greenville, New Carlisle, Piqua, Sidney, and Springfield (Hubert Ave.). ONTARIO—Aylmer, Collingwood, Listowel, Owen Sound, Petrolia, Port Hope, Stratford, St. Catharines, St. Thomas, and Toronto (Grace Chapel).⁴ INDIANA—Mishawaka. IOWA—Council Bluffs.

The "mission period" covered some forty years, from 1895 to approximately 1935.⁵ In most areas the work was directed by the District Superintendent. In Ontario, however, it was more highly organized, the City Mission Workers' Society being formed in 1902 with H. S. Hallman as its first president. The society adopted a uniform dress and, to a certain extent, was self-governing.

From these former city missions have come dozens of ministers and missionaries. And what has happened to the mission workers themselves? Many of them are now dead, of course. Others eventually married. Some are still living, and for years have contributed their time and talents to the advancement of their local church. At least twenty-two of them later went to the foreign field, some of them serving

4. The work at Grace Chapel was not begun by city mission workers, but was handed over to them soon afterwards.

5. In Indiana city missions, as such, were discontinued before 1920. On the other hand, the Michigan conference reported in 1958 that two churches were still being served by "approved ministering sisters."

for long periods, while others laid down their lives in the Master's service.

To mention the names of all those who labored so sacrificially as city mission workers is impossible. But their names are recorded in heaven and their efforts will never be forgotten. The Church will be forever indebted to them for their godly lives, their undying zeal, their loyalty to the Church and its doctrines, and their labors of love more abundant.

3. AN ANALYSIS⁶

For several years the United Missionary Church did not make as great progress numerically as was to be desired. This was due to several factors, one of which was the lack of central organization to maintain unity among the districts. Too often the various District Conferences acted as separate organisms rather than as one united body.

The denomination also inherited a tendency toward conservatism from its Mennonite ancestors. At times certain ministers seemed to concentrate their preaching on "things" and "non-essentials," while neglecting the more important and vital issues. Others failed to balance their negative preaching with a proper emphasis on the positive as well. Practically everywhere there was a fear of making changes, lest they should lead to worldliness and liberalism. Thus the Church was often slow to meet the challenge of changing conditions and circumstances, with the result that at times it failed to vitally influence the society of which it was a part.

In addition, the denomination continually has had to face what may be termed territorial difficulties. Often churches have been too scattered and too few in number to obtain the needed unity and strength. Generally speaking, as mentioned in the first part of the chapter, most of them have been rural churches, and this fact has contributed to the slowness in growth of the denomination as a whole.⁷ Furthermore, in many instances the Church has failed to follow the population to the city. In every district there are congregations whose growth is limited

6. Much of the information in this section is from a survey of the ministers of the denomination made by Prof. Wm. W. Dean of Bethel College. See "A Consideration of the Territorial and Numerical Growth of the Church," in "The United Missionary Church Yesterday and Today."

7. As late as 1958 three out of every five members belonged to churches in small towns or rural districts.

because a large proportion of the population has moved from the immediate area.

Other factors which for many years hampered the denomination, were the Mennonite name, the want of proper educational training for the ministry, and the uncooperative attitude at times of the former Pennsylvania District.

But the greatest hindrance of all was the lack of a proper vision concerning church extension and the winning of the unchurched to Christ. Many congregations rested on their oars, content with what they already had accomplished, and lacked a real burden for lost souls, especially for those outside the church. Others feared lest the denomination grow too fast, believing it must remain small in order to be kept spiritual. On the other hand, some who favored extension did not seem to possess the necessary faith that God would take care of the finances and other problems involved.

In addition there were many members whose outlook was far too narrow. They were content to draw their robes of self-righteousness about them, and live their own prescribed pattern of life, without being vitally concerned with the unchurched round about them. They were more willing to criticize the world for their way of living than they were to strive to win them for Christ.

These factors, together with the lack of vision concerning the importance of personal witnessing, for many years resulted in the denomination not making the numerical progress that it might have made.

4. CHURCH EXTENSION TODAY

The above does not mean, however, that nothing was done in the way of church extension. The Michigan and Canadian Northwest Districts are the direct result of the home missionary zeal of the Ontario District; the Nebraska District is the outgrowth of the Indiana District; and the Washington District came into being because of the missionary efforts of the Nebraska District.

Nevertheless, following this early activity there was a long period when the denomination did not advance at as fast a pace as was to be desired. In 1923 Indiana and Ohio, in an effort to remedy the situation in their districts, elected "home mission evangelists," who were "expected to give full time to the work," were to be "responsible for the securing of new openings," and were to be "occupied the year around

with extension work”⁸ R. P. Ditmer was chosen to serve in this capacity in Ohio, and H. E. Miller in Indiana. Several appointments were opened in Ohio during the year,⁹ and a large tent was purchased in Indiana for the holding of evangelistic meetings for the advancement of the work.

The office was discontinued, however, after a trial of one year. The 1924 conference favored continuing church extension and home mission work, but decided to place it under the direction of the District Superintendent. This seemed to be the general policy followed by all districts of the Church. In most instances the District Superintendent was assisted by a committee, but too often the latter was forced to confess at the annual District Conference that it had very little to report.

It was not until the late 1940's that the denomination began to take more seriously the matter of home missions. This was due in part to the rapid development of its foreign work, as described in the previous chapter. So many new missionaries were sent out, that the Church realized it was necessary to strengthen the home base if its foreign missionary efforts were not to be curtailed.

About the same time several leaders in the denomination began to catch a greater vision for church extension. One of these was Quinton J. Everest, a young minister in Indiana, who in 1933 had begun a radio ministry over WTRC Elkhart, in an effort to reach the masses. In 1942 after two months of prayer and waiting on the Lord, he decided to launch out by faith and begin broadcasting over additional stations. Operating under the name of “Your Worship Hour,” the half-hour weekly program was soon being heard in many parts of eastern United States and Canada.

In 1958 the broadcast celebrated its 25th anniversary. At present it is heard over a dozen stations in the two countries, with a listening audience estimated at two million. Entirely a work of faith the program costs approximately \$100,000 a year to maintain. Many have been saved and sanctified through its ministry, and some 40,000 letters are received annually from listeners.

Both Canadian districts sponsor official weekly broadcasts. In Alberta the program is known as “The Good News,” and in Ontario as “The Missionary Hour.” In the United States there are no official

8. Indiana-Ohio Conference Journal, 1923, p. 18.

9. One was Piqua, Ohio.

broadcasts by any of the districts, but several churches, especially in Indiana, have maintained regular radio schedules for many years. The Gospel Center Church, South Bend, for example, has had a daily program over WSBT ever since 1943.

Perhaps the most outstanding man in the Church in the field of radio is Clarence C. Moore of Elkhart. The only ordained minister in America who is a full member of the Institute of Radio Engineers of U.S.A., early in his ministry he felt God calling him to full-time service as a missionary radio engineer. Since then he has erected transmitters for Christian radio stations in several parts of the world, including HCJB, Quito, Ecuador.

A man who once turned down a secular order for a quarter million dollars, Clarence Moore has endeavored to use his talents for the spreading of the gospel. His Crown tape recorder is a favorite with missionaries everywhere. In 1955 he opened his own high-fidelity radio station, WCMR. With five thousand watts, it is one of America's most powerful stations owned by an individual Christian. Today his transmitters, tape recorders, and public address systems around the world, have become his pulpit. Every minute of the day and night someone is hearing the gospel over a Crown recorder.¹⁰

The program, "Your Worship Hour," although not an official broadcast of the Church, has been instrumental in furthering the work of the denomination. Both the Constantine, Michigan, church, and the Gospel Center Church, South Bend, are the direct result of this effort at radio evangelism.

The changing of the denominational name in 1947 made church extension possible to a greater extent. Areas formerly closed were now opened, and the Church was able to enter several new sections, especially in urban communities. The founding of Bethel College, the same year, provided the denomination with a training program for new workers.

The establishment of a more centralized form of church government in 1955, made possible, for the first time, church extension on a denominational level. Offerings for this purpose have been received annually since 1957, and have been used largely to promote projects in the western districts.

10. For a more detailed account of the work of C. C. Moore, see the author's article in the *Gospel Banner*, April 10, 1958, p. 2-3.

Several congregations have tried the Mother Church plan and have found it most effective. Some examples are Bethany Church, Kitchener, Ontario; Brenneman Memorial Church, Goshen, Indiana; and Bethel Church, New Dundee, Ontario. Each of these divided its congregation and began a second church: Evangel Church, Kitchener; Sunnyfield Church, Goshen; and the Plattsville Church, respectively. These new congregations grew rapidly and were self-supporting almost from the beginning.

Possibly the most prominent of the various Church Extension Directors has been Joseph H. Kimbel. Widely known as an architect and a builder, he was the designer of the parsonage-church plan for smaller congregations. Today many churches, not only in his own district of Indiana, but throughout the denomination, stand as a testimony to his labors and leadership. A man whose opinions are being sought constantly by those in other denominations,¹¹ he has done much to further the cause of home missions in the United Missionary Church.

Today the denomination is more church extension conscious than at any time in the past. In all districts a more concentrated effort is being made to get the gospel out into new areas. New communities are being entered, new churches are being built, new Sunday schools are being opened, new homes are being contacted, and best of all many new souls are being won to the Lord.

Among the many cities where new congregations have been formed are the following: Dayton, Ohio; Elkhart, Ind.; Fort Wayne, Ind.; Goshen, Ind.; Grand Rapids, Mich.; Huron, S.D.; Indianapolis, Ind.; Iowa City, Iowa; Lincoln, Nebr.; Moses Lake, Wash.; Saginaw, Mich.; South Bend, Ind.; and Xenia, Ohio. In Canada new churches have been erected in Calgary and Edmonton, Alberta; and Hamilton, Kitchener, Sarnia, and Toronto, Ontario. A work was opened among the Indians at Nordegg, Alberta in 1953.

Many of the new congregations have become self-supporting within a few years. Some of them have grown very rapidly and are now among the best churches of the denomination. All of them are filling a need that previously existed and are being used of God to win others to Him. In some instances they are putting older churches to shame, for they possess a spirit of aggressiveness and a zeal for the work of

11. In 1957 he joined the staff of *Christian Life* magazine as special architectural consultant.

the Lord that is sometimes lacking in the older, more established congregations. Practically all of them have an active visitation program.

This increased program of church extension naturally has meant a considerable financial outlay, but the sacrifice—if it can be called that—certainly has been worth while. Many of these new congregations already are contributing not only money but men as well to help support the denominational program.

5. CONCLUSION

It is a healthy sign when a Church acknowledges its failures of the past and seeks to correct them in order that greater progress may be made in the future. The United Missionary Church has made several mistakes in its past history, errors that have hindered its progress and have been costly in other ways as well; but the denomination has sought to profit from its former failures and build a better and greater Church for the future.

Compared to the large denominations, the United Missionary Church is a small group. Its influence, however, has been considerably greater than one might expect from a Church of its size, and its accomplishments have been far from insignificant. The *Encyclopedia Canadiana*¹² devotes more than a column to the work of the denomination in Canada alone; while in the United States its ministry is being constantly expanded. On several occasions during recent years the Associated Press, the Canadian Press, and such magazines as *Time*, have carried news items describing some new achievement by the Church or by one of its members.

The scripture text calendar, so widely used by all denominations—Protestant, Catholic, and Jewish—was invented by H. S. Hallman of the United Missionary Church, and first published at the *Gospel Banner* office, Kitchener, Ontario.

Through the efforts of Dr. J. A. Huffman of the United Missionary Church, the publishers of the Revised Standard Version of the Bible made no less than sixteen changes in the New Testament, even though some one million copies already had been printed.

Through the labors of A. W. Banfield, F.R.G.S., of the United Missionary Church, the large Nupe tribe in Nigeria, West Africa, was given the complete Bible in their own language.

12. Published 1958. See volume 10.

One of the highlights of the Jubilee Year of 1958 was the announcement that Samuel Doctorian, international evangelist from Beirut, Lebanon, had cast in his lot with the United Missionary Church and had been accepted as an ordained minister of the denomination. Known as "the Billy Graham of the Middle East," literally thousands have been converted through his ministry including Mohammedans, Roman Catholics, Communists, and people of many races.¹³

Today members of the United Missionary Church are among the best givers to be found anywhere. Total receipts during the present triennium¹⁴ have been approximately \$5,000,000. In very few denominations does the average member contribute as much to his church.

In its foreign missionary effort the United Missionary Church is second to none. Its missionaries are respected highly. Many of them have laid down their lives on foreign soil for Christ and the Church. Today the denomination has one foreign missionary for every ninety-five members in the homeland, an almost unbelievable record. Many denominations which are much larger than the United Missionary Church, do not have as many foreign missionaries.

Here at home the work of the Church is under the leadership of some 250 ministers, who are among the best to be found anywhere. Men with many talents, they could be earning large salaries if they were to accept secular positions.¹⁵ Instead, they are devoting their time and energy to the spread of the gospel and the winning of souls to Christ. Men with a vision, no pastors anywhere are more conscientious or faithful to their task.

The United Missionary Church is not perfect—but neither is any other denomination. Its doctrines are those found in the Holy Scriptures, and its standards for the Christian life are based on the Bible itself. No other Church preaches a better gospel.

The writer is convinced that the Lord has a work for the United Missionary Church which no other denomination can do. He has preserved us for such a time as this. We dare not fail. Souls are hanging in the balance. There can be no compromise with sin or unrighteousness.

13. See article by the author, "Samuel Doctorian, Prophet of the Twentieth Century," in *Gospel Banner*, Mar. 13, 1958, p. 2-3.

14. 1955-1958.

15. An Indiana pastor, in 1958, turned down an offer from his former employer of \$250.00 a week if he would only come back to work for him.

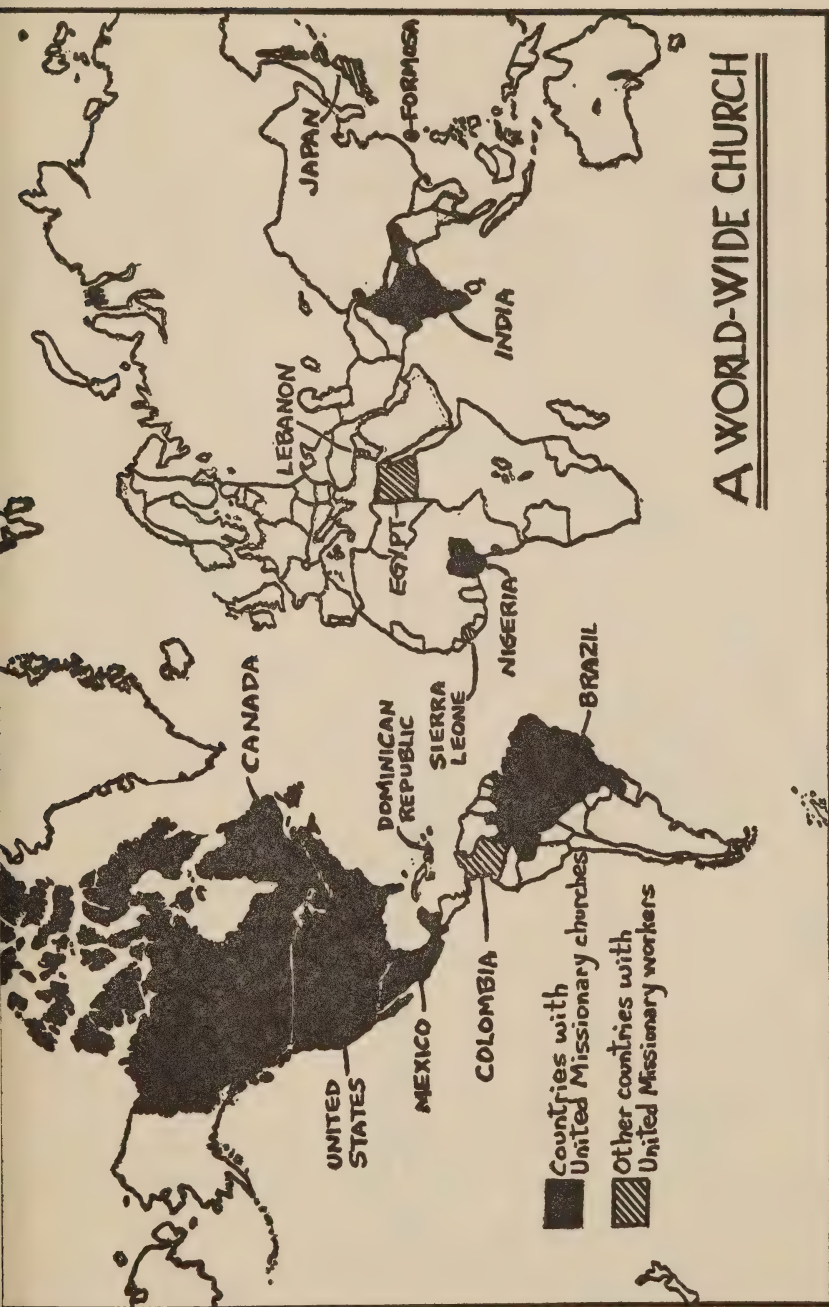
Ours is a great heritage. Ours is the privilege and responsibility not only of preserving this heritage but of propagating it also. In our hands lies the future of the Church. And no Church can stand still. It must either grow or die. The United Missionary Church of the next generation will be entirely what the members of the present generation make it. What are you doing for Christ and the Church? Can the Church count on you?

I love Thy church, O God!
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

For her my tears shall fall!
For her my prayer ascend!
To her my cares and toils be giv'n,
Till toils and cares shall end!

PART IV

TABLES AND CHARTS



Where the Dollar Goes

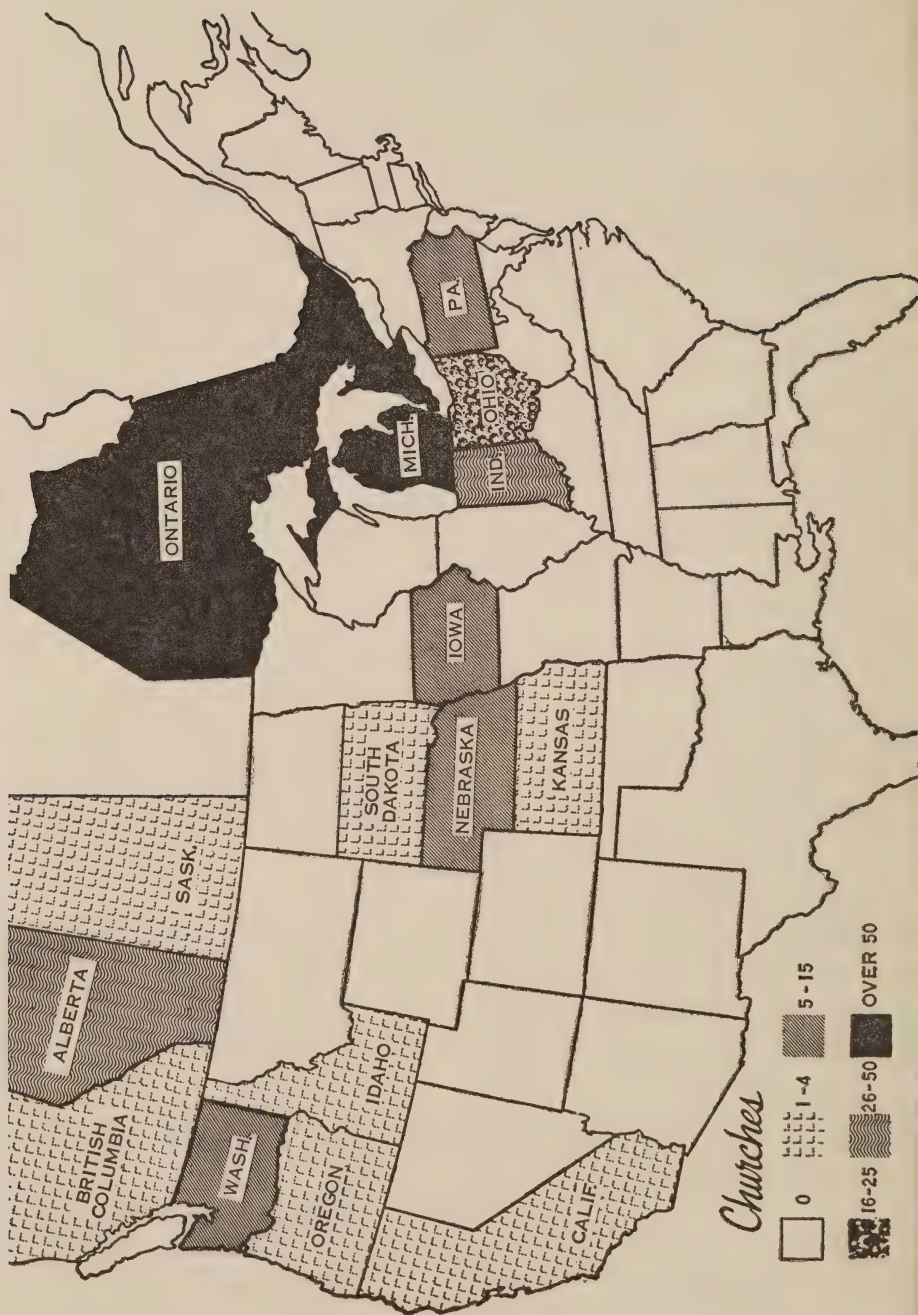
When you put a dollar on the collection plate, do you ever wonder what happens to it? How does the Church use it? How is it divided among the various funds of the Church? The following circle graph will help to answer your questions. It shows how the money was used in 1957 which was a typical year.



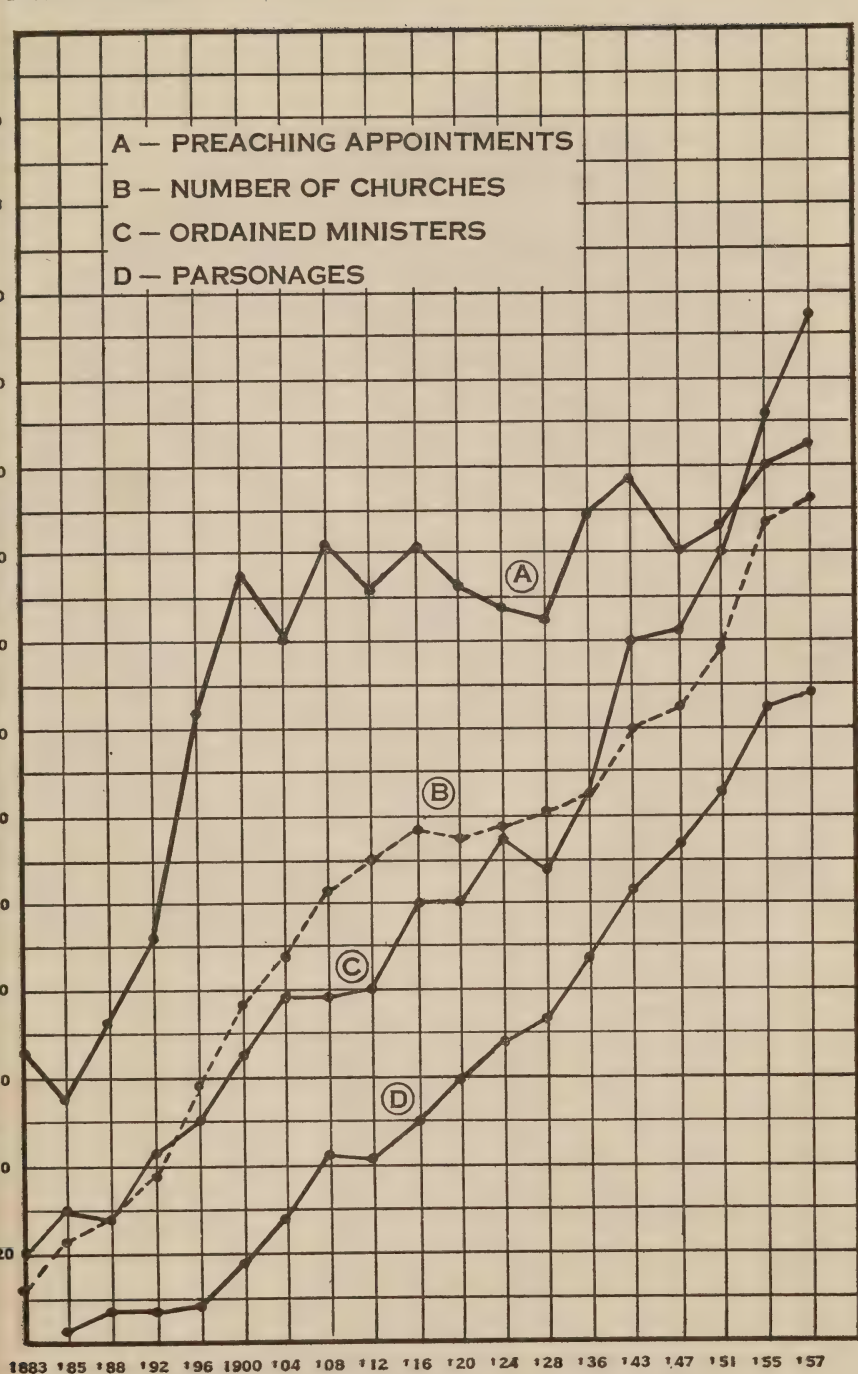
Where the Money Goes

(For 1957, a typical year)

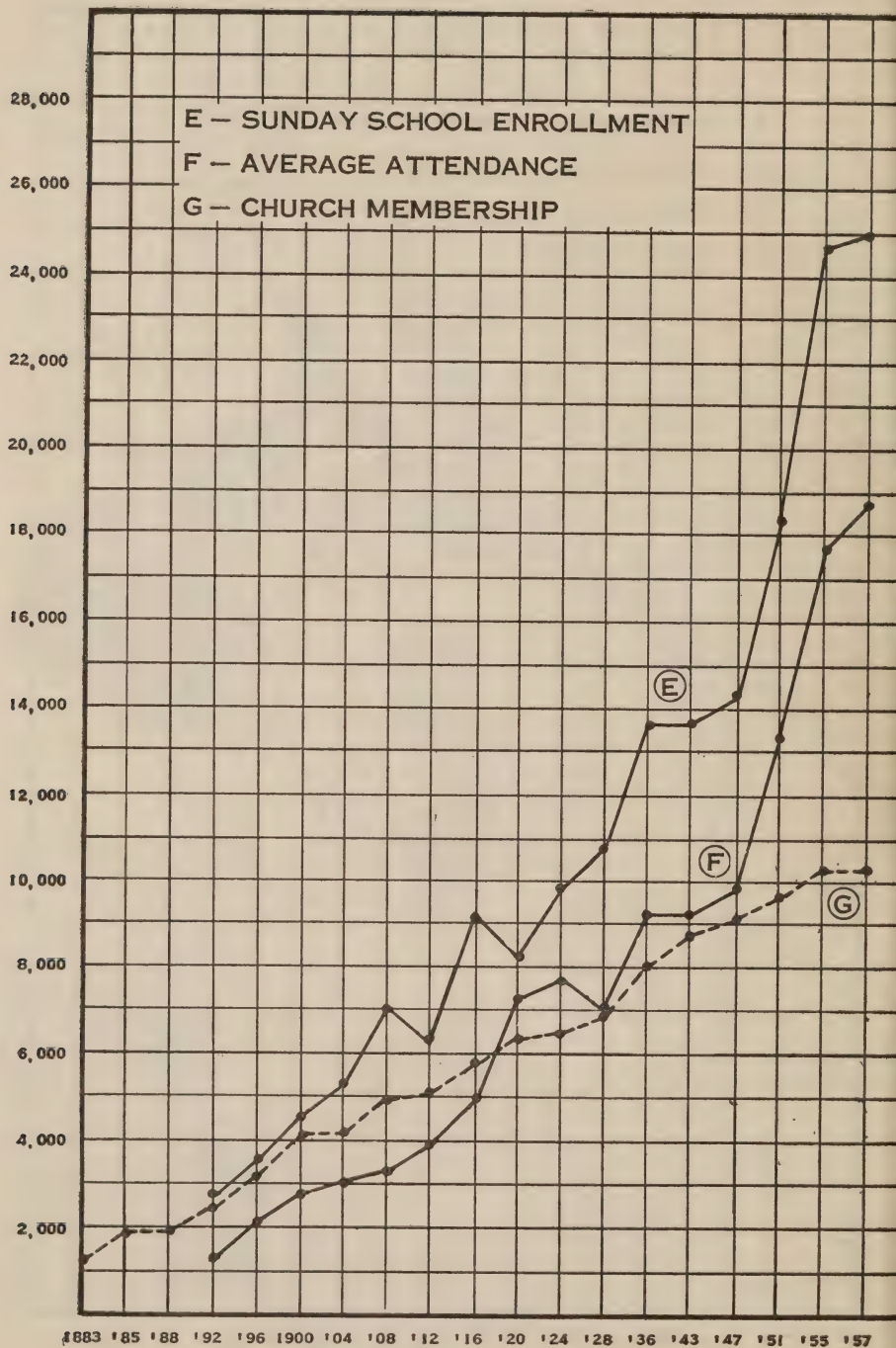
SALARIES	\$450,000	28%
Ministers' salaries		
Salaries for assistants		
Ministers' retirement fund		
MISSIONS	325,000	20%
Foreign missions		
Church extension		
Relief		
Women's Missionary Society		
Men's Missionary Fellowship		
PROPERTY	300,000	19%
Church property indebtedness		
Repairing church property		
Local building fund		
UPKEEP	140,000	9%
Janitor and utilities		
Parsonage rent		
Insurance on property		
SUNDAY SCHOOLS	125,000	8%
EVANGELISM	78,000	5%
Evangelistic meetings		
Camp meetings		
Radio evangelism		
DISTRICT BUDGET	58,000	3½ %
District Superintendent		
District Conference budget		
EDUCATION	42,000	2½ %
Schools and colleges		
YOUTH WORK	18,000	1 %
GENERAL CONFERENCE BUDGET	9,000	½ %
MISCELLANEOUS	55,000	3½ %
	<hr/>	<hr/>
	\$1,600,000	100%
	<hr/>	<hr/>



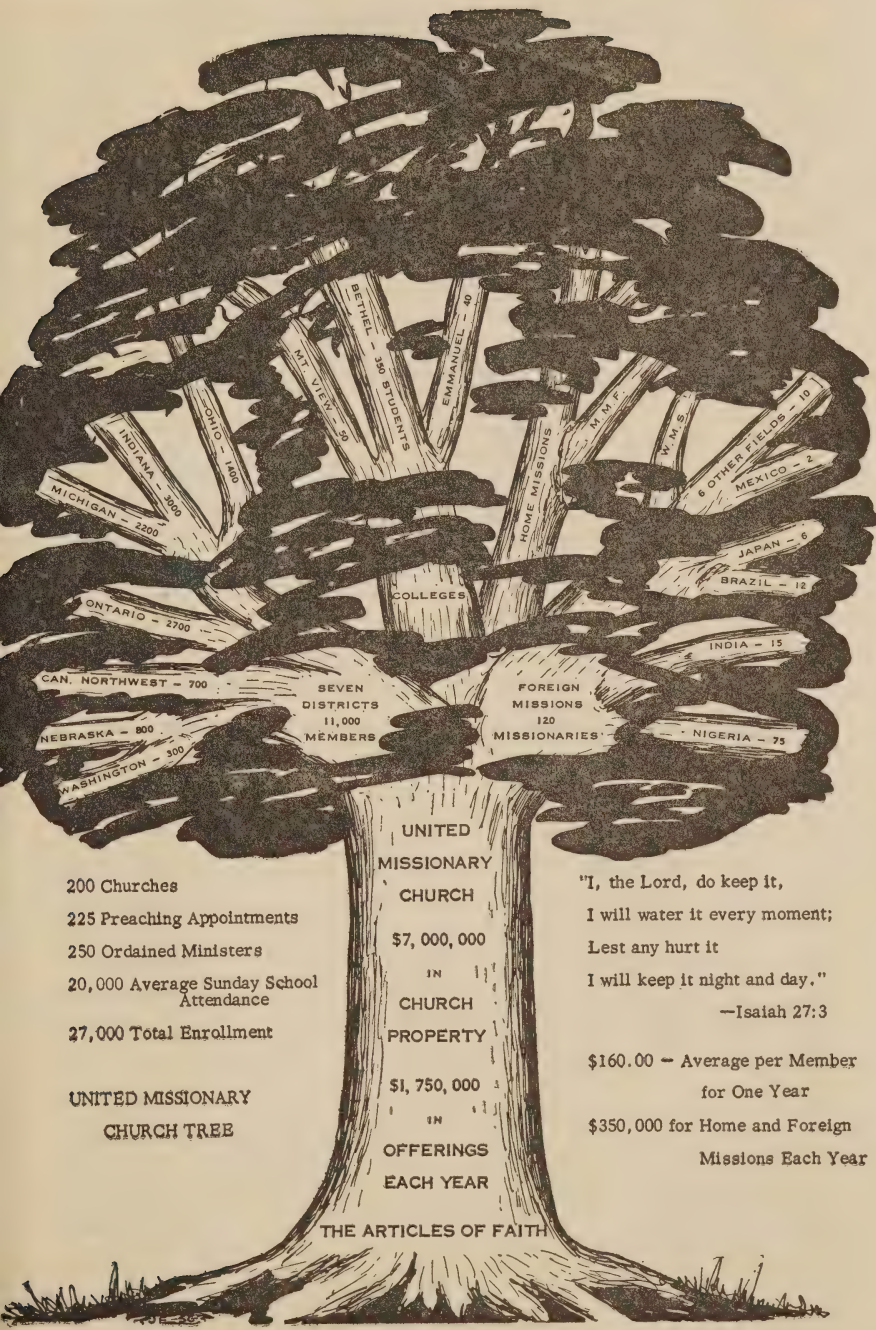
A — PREACHING APPOINTMENTS
 B — NUMBER OF CHURCHES
 C — ORDAINED MINISTERS
 D — PARSONAGES



(Former Pennsylvania District not included)



(Former Pennsylvania District not included)



"I, the Lord, do keep it,
I will water it every moment;
Lest any hurt it
I will keep it night and day."
—Isaiah 27:3

**\$160.00 — Average per Member
for One Year**
**\$350,000 for Home and Foreign
Missions Each Year**

General Officers

(Elected 1955)

General Superintendent	Kenneth E. Geiger
Vice-General Superintendent	Ward M. Shantz
General Secretary	Ira L. Wood
General Treasurer	Ancel Whittle

PRESIDENTS, UNITED MISSIONARY SOCIETY

1.	1921-1922	1 year	J. A. Huffman
2.	1922-1939	17 years	Samuel Goudie
3.	1939-1943	4 years	R. P. Ditmer
4.	1943-1950	7 years	J. S. Wood
5.	1950-		Q. J. Everest

EDITORS OF THE GOSPEL BANNER

1.	July 1878-Oct. 1882	4 $\frac{1}{4}$ yrs.	Daniel Brenneman
2.	Nov. 1882-Mar. 1885	2 $\frac{1}{2}$ yrs.	Timothy Brenneman
3.	Apr. 1885-Oct. 1885	$\frac{1}{2}$ yr.	Joseph Bingeman
4.	Nov. 1885-Oct. 1888	3 yrs.	J. B. Detwiler
5.	Nov. 1888-Dec. 1908	20 $\frac{1}{4}$ yrs.	H. S. Hallman
6.	Jan. 1909-Dec. 1912	4 yrs.	C. H. Brunner
7.	Jan. 1913-Dec. 1924	12 yrs.	J. A. Huffman
8.	Jan. 1925-Dec. 1943	19 yrs.	A. B. Yoder
9.	Jan. 1944-Dec. 1951	8 yrs.	R. P. Pannabecker
10.	Jan. 1952-		E. R. Storms

FOREIGN SECRETARIES

1.	1943-1952	9 years	R. P. Ditmer
2.	1952-1953	16 months	R. P. Adams
3.	1954-		R. S. Reilly

The General Conferences

	<i>Date</i>	<i>Location</i>	<i>Chairman</i>	<i>Secretary</i>
1.	1885	Zionsville, Pa.	S. Eby	A. Good
2.	1888	Kitchener, Ont.	M. Bowman	H. S. Hallman
3.	1892	Englewood, Ohio	M. Bowman	H. S. Hallman
4.	1896	Coopersburg, Pa.	P. Cober	H. S. Hallman
5.	1900	Kitchener, Ont.	C. H. Brunner	H. S. Hallman
6.	1904	Nappanee, Ind.	S. Lambert	H. S. Hallman
7.	1908	Brown City, Mich.	E. Anthony	A. B. Yoder
8.	1912	Bethlehem, Pa.	S. Goudie	A. B. Yoder
9.	1916	New Carlisle, Ohio	C. I. Scott	A. B. Yoder
10.	1920	Kitchener, Ont.	A. B. Yoder	J. A. Huffman
11.	1924	Brown City, Mich.	H. Musselman	A. B. Yoder
12.	1928	Allentown, Pa.	A. B. Yoder	J. S. Wood
13.	1936	Wakarusa, Ind.	C. N. Good	J. S. Wood
14.	1943	Kitchener, Ont.	R. P. Ditmer	T. D. Gehret
15.	1947	Potsdam, Ohio	W. E. Manges	T. D. Gehret
16.	1951	Detroit, Mich.	J. E. Tuckey	T. D. Gehret
17.	1955	Kitchener, Ont.	K. E. Geiger	W. M. Shantz
18.	1959	New Carlisle, Ohio		

Chronology of Important Events

- 1525 Founding of the Mennonite Church.
- 1858 Origin of the Evangelical Mennonites.
- 1859 Beginning of the New Mennonites.
- 1874 Solomon Eby expelled from the Mennonite Church in Canada.
- 1874 Daniel Brenneman expelled in the United States.
- 1874 They organize the Reformed Mennonites.
- 1875 Union of the New and the Reformed Mennonites to form the United Mennonites.
- 1878 Publication of the *Gospel Banner* begun.
- 1879 Merger of the Evangelical Mennonites with the United Mennonites to form the Evangelical United Mennonites.
- 1880 The first camp meeting, near Elkhart, Indiana.
- 1883 Union of the Brethren in Christ with the Evangelical United Mennonites to form the Mennonite Brethren in Christ.
- 1885 Janet Douglas (Mrs. James Hall) recognized as the first city mission worker.
- 1889 First Sunday school convention, at Breslau, Ontario.
- 1890 Eusebius Hershey, first missionary, goes to Liberia, unsupported.
- 1893 First holiness convention, at Stayner, Ontario.
- 1895 First official missionary, William Shantz, sent out.
- 1896 Organization of the Michigan District.
- 1896 Nebraska becomes a separate district.
- 1898 Beginning of missionary work in the Middle East.
- 1905 Missionary work begun in Nigeria.
- 1906 Founding of the Washington District.
- 1907 Organization of the Canadian Northwest District.
- 1911 Launching of the Bethel series of Sunday school literature.
- 1919 Death of Daniel Brenneman at 85.
- 1920 The Church begins operating the Bethel Publishing Co., New Carlisle, Ohio.
- 1921 United Missionary Society organized.
- 1924 U.M.S. begins work in India.
- 1924 Election of the first Youth Superintendents.
- 1925 First young people's convention, at Alsask, Saskatchewan.
- 1926 Mountain View Bible College opened.

- 1926 Bethel Publishing Co. moves to Elkhart, Indiana.
- 1928 First Daily Vacation Bible School, at Chapel Hill Church, near Union, Michigan.
- 1931 First organization of the W.M.S. on a district-wide basis, in Alberta.
- 1933 Beginning of "Your Worship Hour" broadcasts.
- 1938 Publication of the *Missionary Banner* begun.
- 1940 Emmanuel Bible College opened.
- 1943 First full-time Foreign Secretary elected, R. P. Ditmer.
- 1943 Indiana-Ohio District divided into two separate districts.
- 1944 W.M.S. General Council organized.
- 1947 Denominational name changed to the United Missionary Church.
- 1947 Bethel College opened.
- 1951 Average contribution exceeds \$100.00 per member.
- 1952 Withdrawal of the Pennsylvania District.
- 1952 Organization of the Men's Missionary Fellowship.
- 1954 Eighteen new missionaries sent out in the one year.
- 1954 One hundred missionaries now laboring under the United Missionary Society.
- 1955 Adoption of a centralized form of church government.
- 1955 Election of first General Superintendent, K. E. Geiger.
- 1955 Adoption of a new Constitution.
- 1955 U.M.S. opens work in Brazil.
- 1956 Average contribution exceeds \$150.00 per member.
- 1957 Bethel Publishing Co. greatly expanded; printing press installed.
- 1957 U.M.S. begins work in Mexico.
- 1958 The denomination celebrated its 75th anniversary.

District Superintendents

ONTARIO DISTRICT

	1874-1886	Solomon Eby		
	1886-1891	Mennon Bowman		
1891-1900	M. Bowman		1891-1895	S. Eby
1900-1905	H. Goudie		1895-1901	P. Cober
1905-1907	S. Goudie		1901-1903	S. Eby
			1903-1907	P. Cober
	1907-1908	Samuel Goudie		
1908-1917	S. Goudie		1908-1911	E. Sievenpiper
			1911-1917	S. Cressman
	1917-1918	Samuel Goudie		
1918-1933	S. Goudie		1918-1919	C. N. Good
			1919-1924	S. Cressman
			1924-1931	M. Bricker
1933-1941	M. Bricker		1931-1937	C. N. Good
			1937-1939	S. S. Shantz
			1939-1941	W. B. Moyer
	1941-1944	Milton Bricker		
	1944-1945	R. A. Beech		
1945-1947	R. A. Beech*		1945-1947	P. G. Lehman*
1945-1947	H. S. Hallman*		1945-1947	S. S. Shantz*
	1947-1953	P. G. Lehman		
	1953-	W. M. Shantz		

*Pastor-D. S.

INDIANA-OHIO DISTRICT

1874-1877	Daniel Brenneman
1877-1879	Samuel Sherk
1879-1880	Daniel Brenneman
1880-1881	Samuel Sherk
1881-1882	Daniel Brenneman
1882-1883	D. U. Lambert

1883-1884	D. Brenneman	1883-1884	S. Sherk
	1884-1885	Samuel Sherk	
	1885-1886	Daniel Brenneman	
	1886-1887	Samuel Sherk	
	1887-1890	Andrew Good	
	1890-1892	Daniel Brenneman	
	1892-1894	Sidenham Lambert	
	1894-1895	C. K. Curtis	
	1895-1896	Daniel Brenneman	
1896-1897	D. Brenneman	1896-1897	C. K. Curtis
	1897-1901	Daniel Brenneman	

INDIANA DISTRICT

1901-1906	A. B. Yoder
1906-1907	C. K. Curtis
1907-1908	Sidenham Lambert
1908-1909	A. B. Yoder (Indiana and Ohio)
1909-1912	A. B. Yoder
1912-1917	C. K. Curtis
1917-1929	A. B. Yoder
1929-1932	W. H. Moore
1932-1941	H. E. Miller
1941-1951	W. E. Manges
1951-1956	K. E. Geiger
1956-	R. P. Pannabecker

OHIO DISTRICT

1901-1903	W. J. Huffman
1903-1904	J. E. Hall
1904-1906	Sidenham Lambert
1906-1908	C. I. Scott
1908-1909	A. B. Yoder (Indiana and Ohio)
1909-1910	H. F. Beck
1910-1912	Sidenham Lambert
1912-1917	C. I. Huffman

1917-1921	W. H. Moore
1921-1923	C. I. Huffman
1923-1931	H. M. Metzger
1931-1946	R. P. Ditmer
1946-1951	F. L. Huffman
1951-	H. E. Bowman

PENNSYLVANIA DISTRICT

	1879-1892	William Gehman		
	1892-1898	W. B. Musselman		
	1898-1900	C. H. Brunner		
1900-1902	C. H. Brunner		1900-1902	H. B. Musselman
	1902-1905	H. B. Musselman		
1905-1942	W. G. Gehman		1905-1907	C. H. Brunner
1942-1945	B. B. Musselman		1900-1902	H. B. Musselman
1945-1952	T. D. Gehret		1945-1952	P. T. Stengele
(The district withdrew in 1952)				

MICHIGAN DISTRICT

	1895-1900	E. Anthony		
	1900-1904	O. B. Snyder		
1904-1905	O. B. Snyder		1904-1905	E. Anthony
1905-1907	E. Anthony		1905-1907	W. Graybiel
	1907-1909	E. Anthony		
	1909-1914	O. B. Snyder		
1914-1917	R. M. Dodd		1914-1918	O. B. Snyder
1917-1920	B. U. Bowman		1918-1921	R. M. Dodd
1920-1924	B. A. Sherk		1921-1923	O. B. Snyder
1924-1926	F. A. Jones		1923-1930	J. S. Wood
1926-1930	J. A. Avery		1930-1936	J. A. Avery
1930-1933	J. S. Wood		1936-1938	E. M. Gibson
1933-1936	E. M. Gibson		1938-1943	J. S. Wood
1936-1941	J. A. Bradley		1943-1945	J. A. Avery
1941-1943	J. A. Avery		1945-1946	R. W. Herber
1943-1945	J. S. Wood			
1945-1946	J. E. Tuckey			

	1946-1947	J. E. Tuckey	
1947-1949	J. E. Tuckey	1947-1949	M. J. Burgess
	1949-1951	J. E. Tuckey	
1951-1952	M. J. Burgess	1951-1952	J. E. Tuckey
1952-1955	H. L. Matteson	1952-1955	M. J. Burgess
	1955-1958	H. L. Matteson	
	1858-	B. W. Pearson	

NEBRASKA DISTRICT

	1896-1899	C. K. Curtis	
	1899-1900	Jacob Hygema	
	1900-1901	H. J. Pontius	
	1901-1904	O. B. Henderson	
1904-1905	A. A. Miller	1904-1905	J. W. Morgan
	1905-1908	J. W. Morgan	
	1908-1915	N. W. Rich	
	1915-1934	C. I. Scott	
	1934-1946	E. D. Young	
	1946-1952	C. F. Gray	
	1952-	J. T. Hoskins	

CANADIAN NORTHWEST DISTRICT

1906-1908	Henry Goudie
1908-1910	J. B. Detwiler
1910-1913	Henry Goudie
1913-1915	D. S. Shantz
1915-1919	Henry Goudie
1919-1932	Alvin Traub
1932-1944	C. J. Hallman
1944-1946	Oscar Snyder
1946-1952	A. Frey
1952-	H. A. Traub

WASHINGTON DISTRICT

Pacific District

1906-1907	M. J. Carmichael
1907-1910	H. J. Pontius
1910-1911	A. W. Barbezat
1911-1914	M. J. Carmichael
1914-1915	A. W. Barbezat
1915-1917	M. J. Carmichael
1917-1919	A. W. Barbezat
1919-1922	M. J. Carmichael
1922-1925	J. G. Grout
1925-1926	F. S. Kagey
1926-1932	A. W. Barbezat
1932-1935	M. J. Carmichael
1935-1936	A. W. Barbezat
1936-1940	E. H. Metcalf
1940-1943	F. S. Kagey
1943-1945	E. H. Metcalf

West Coast District

1931-1932	F. S. Kagey
1932-1934	W. R. Grout
1934-1937	F. S. Kagey
1937-1938	M. J. Carmichael
1938-1941	H. J. Pontius
1941-1943	C. W. Severn
1943-1944	W. R. Grout
1944-1945	A. B. Neufeld

Washington District

1945-1947	E. H. Metcalf
1947-1950	A. B. Neufeld
1950-1955	E. D. Young
1955-	R. T. Starkey

Statistical Table No. 1

	Districts	Ordained Ministers	Missionaries under U.M.S.	U.M.S. Fields	Churches	Parsonages	Preaching Appointments
1877	2	12	..	..	5	0	40
1887	3	39	..	..	42	6	91
1897	5	58	..	..	79	10	176
1907	7	106	..	..	130	48	191
1917	7	127	..	..	148	65	214
1927	7	144	25	3	152	95	198
1937	8	168	30	3	163	111	220
1947	8	198	53	2	182	141	217
1957	7	235	111	4	192	148	206

NOTE: (1) The United Missionary Society was organized in 1921.

(2) Statistics up to 1947 include the former Pennsylvania District. The latter withdrew in 1952.

Statistical Table No. 2

	Church Membership	Average Sunday School Attendance	Value of Church Property
1877	700	....	\$ 5,000
1887	2,299	....	43,000
1897	3,818	3,133	95,000
1907	5,802	4,898	230,000
1917	7,841	7,265	470,000
1927	9,611	10,571	1,280,000
1937	11,887	14,557	1,505,000
1947	13,313	14,466	2,450,000
1957	10,200	18,766	6,000,000

NOTE: Statistics up to 1947 include the former Pennsylvania District.

Statistical Table No. 3

	United Missionary Society	Total Offerings	Per Capita Contribution
1887	\$ 52	\$ 12,262	\$ 5.33
1897	1,508	29,729	7.79
1907	14,995	108,043	18.62
1917	20,827	208,254	26.56
1927	27,107	401,037	41.72
1937	28,487	356,848	30.02
1947	88,449	1,007,575	75.76
1957	218,170	1,611,062	157.96

NOTE: (1) Missionary offerings up to 1917 are those which went through the regular channels of the Church. Offerings since 1927 are the receipts of the United Missionary Society which was organized in 1921.

(2) Statistics up to 1947 include the former Pennsylvania District which withdrew in 1952.

Statistical Table No. 4

(As reported at each General Conference)

	<i>Ordained Ministers</i>	<i>Churches</i>	<i>Parsonages</i>	<i>Preaching Appointments</i>
1883	21	14	..	65
1885	30	24	3	54
1888	28	28	6	72
1892	42	39	6	93
1896	50	57	8	144
1900	65	76	17	175
1904	79	86	27	160
1908	79	104	43	182
1912	80	110	42	172
1916	100	116	50	181
1920	100	114	59	172
1924	114	116	67	167
1928	106	121	73	165
1936	125	125	88	189
1943	161	140	105	198
1947	163	145	114	180
1951	181	159	126	184
1955	213	188	144	200
1957	235	192	148	206

(Former Pennsylvania District not included.)

Statistical Table No. 5

	Total Church Membership	Average Sunday School Attendance	Total Sunday School Enrollment
1883	1,361	....	....
1885	1,874	....	....
1888	1,984	....	....
1892	2,426	1,419	2,597
1896	3,179	2,113	3,604
1900	4,119	2,782	4,631
1904	4,101	3,028	5,197
1908	4,903	3,308	7,021
1912	5,027	3,907	6,186
1916	5,737	4,939	9,242
1920	6,404	7,204	8,260
1924	6,536	7,716	9,804
1928	6,960	7,089	10,781
1936	7,987	9,165	13,660
1943	8,822	9,169	13,605
1947	9,177	9,697	14,232
1951	9,516	13,375	18,437
1955	10,233	17,815	24,762
1957	10,200	18,766	25,048

(Former Pennsylvania District not included.)

Statistical Table No. 6

	Value of All Church Property	Total of All Offerings for One Year	Per Capita Giving
	\$	\$	\$
1883	....	3,901	2.87
1885	....	5,156	2.75
1888	35,000	9,942	5.01
1892	45,000	12,755	5.26
1896	58,000	17,278	5.44
1900	65,000	33,110	8.04
1904	110,000	49,727	12.12
1908	160,000	89,362	18.23
1912	180,000	75,316	14.98
1916	230,000	108,633	18.94
1920	315,000	201,828	31.52
1924	440,000	190,668	28.41
1928	620,000	245,332	35.25
1936	640,000	187,311	23.45
1943	800,000	440,407	49.92
1947	1,250,000	708,579	77.21
1951	2,850,000	1,020,889	107.28
1955	5,000,000	1,452,350	142.07
1957	6,000,000	1,611,062	157.96

(Former Pennsylvania District not included.)

Directory of Churches

Church membership (in the first column) is given in multiples of ten, and Sunday school attendance (in the second column) in multiples of 25. Where no figure is stated, the membership is less than 20 and the Sunday school attendance less than 25.

UNITED STATES

California

Nuevo	40	75	East Main Street
Orange	30	50	145 West Sycamore

Idaho

Filer	50	50	Yakima Ave. & Second
Twin Falls		25	234 3rd Ave. East

Indiana

Bremen	60	100	Marshall & North Sts.
Bremen (Indiana Chapel)	60	100	6 miles NW, on Rt. 3
Decatur (Antioch)	30	50	4 miles southwest
Elkhart (Bethany)	30	100	47th Street
Elkhart (Bethel)	180	150	7 miles south
Elkhart (Beulah)	200	400	835 Blaine Avenue
Elkhart (Osolo)	90	250	Heaton Lake Road
Elkhart (Zion)	190	275	Morton & Hively Sts.
Foraker	60	50	Main Street
Fort Wayne (Weisser Park)	70	125	Warsaw & Boltz Sts.
Goshen (Brenneman Mem.)	340	375	8th & Jefferson Sts.
Goshen (Sunnyfield)	100	150	Harry Greene & Bashor Chapel Rds.
Granger	20	50	½ mile east, on Road 23
Indianapolis			
Koontz Lake		100	Road 23 & Lake St.
La Grange	20	50	Seymour Street
La Porte	20	150	18th & A Streets
Ligonier		50	204 West 6th Street
Mishawaka (Liberty)	50	200	2014 Liberty Drive
Nappanee	60	100	151 South Locke St.

Nappanee (Oak Grove)	100	150	7 miles northwest
North Manchester	30	50	At east city limits
Osceola (Cedar Road)	100	250	Cedar Road
South Bend (Auten Chapel)	30	75	Ireland Road
South Bend (Edison Park)	20	75	Solomon & Congress
South Bend (Forrestbrook)	30	150	Forrestbrook & Darden
South Bend (Gospel Center)	300	650	930 30th Street
South Bend (West Union)	40	50	7 mi. south, on Miami Rd.
Wakarusa	230	250	West Waterford St.

Iowa

Bedford			Bedford
Council Bluffs	30	50	511 South 21st St.
Iowa City	50	100	East Muscalin Ave.
New Market	50	25	New Market
Shambaugh	50	50	Shambaugh
Trenton	70	75	North end of town
White Oak		25	

Kansas

Harper	30	50	101 East 8th Street
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Michigan

Alanson (Littlefield)		25	3 miles east
Athens	20	50	Athens
Bad Axe		25	526 E. Woodworth St.
Battle Creek	70	125	550 Emmett Street
Belleville		50	
Bliss	30	75	2 miles west
Bronson (Pleasant Hill)	90	100	6 miles southwest
Brown City	120	200	Third Street
Brown City (Lynn)		50	7 miles southeast
Burr Oak	30	50	Third & Fifth
Cass City (Mizpah)	40	50	7 miles southeast
Cass City (Riverside)		25	4 miles southwest
Cassopolis	40	75	116 South O'Keefe
Constantine (Trinity)	70	100	225 West 2nd Street

Davison		50	Davison
Detroit (Calvary)	100	200	10711 West Outer Dr.
Detroit (Dakota Ave.)	250	500	39 East Dakota Ave.
Dowagiac (Hamilton Chapel)	20	75	9 miles northeast
East Jordan	30	150	East Jordan
Elkton	40	75	Elkton
Elkton (Colfax)	30	50	6 miles northeast
Farmington (Forest Hill)	50	100	12 Mile Rd. & Stansburg
Flint (Dartmouth)	60	125	Dartmouth Avenue
Flint (First)	90	175	Dupont & Gracelawn
Grand Rapids	40	75	1144 Hazen S.E.
Kalamazoo	60	150	1607 East Cork St.
Lansing	50	100	634 West Saginaw
Lincoln Park (Bethany)	50	150	S. Friend & Victoria
Mancelona	70	150	Mancelona
Marlette	50	50	Fenner Street
Marlette (Lamotte)	50	75	8 miles north
Marshall (West Eckford)	90	200	6 miles south
Mendon	30	75	535 West Lane St.
New Greenleaf	30	50	New Greenleaf
Niles	20	100	17th & Regent Sts.
Pellston	20	25	Pellston
Petoskey	50	100	Waukazoo Street
Pontiac	120	200	135 Prospect St.
Pontiac (Stringham)	30	150	Elizabeth Lake Rd.
Port Huron	200	300	Eleventh & Ward Sts.
Saginaw	30	50	Stanley & Maple
Sandusky (Wheatland)	20	50	8 miles north
Springport (Duck Lake)	40	75	12 miles west
Union (Chapel Hill)	30	100	2 miles northeast
Walled Lake		50	Pontiac Trail & Decker Rd.
Walled Lake (Oakley Pk.)	40	150	2800 Fisher Road
Warren (Faith)		75	Chesley & Dequindre
Watertown		25	Watertown
Williamsburg			Williamsburg
Wyandotte (Allen Road)	40	150	Wyandotte
Yale (Bethel)	40	50	7 miles northeast
Yale (Trinity)	120	225	North Street

Nebraska

Bloomington	30	25	East of Main
Dorchester		25	East of Main
Franklin	30	50	Franklin
Lewellen (Brenneman Mem.)	30	25	8 miles north
Lincoln (Northeast)	30	75	3333 North 66th St.
Milford	40	75	Milford
Weeping Water	50	50	Weeping Water
Well Valley		25	

Ohio

Dayton	120	200	McGee & 4th Sts.
Englewood	50	75	113 North Main St.
Fairborn	100	200	Second Street
Fairborn (Pleasant Grove)		75	5 miles east
Fort McKinley		50	38 S. Fairgree Dr.
Gettysburg (Pleasant View)	110	150	3 miles south
Greenville	50	75	Hall St. & Warren
Hillsboro (Harriet)	30	50	6 miles south
Lima	30	50	E. North & Shawnee Sts.
New Carlisle	170	250	N. Adams & Jackson
Phillipsburg	50	75	Phillipsburg
Piqua	40	100	115 Staunton Ave.
Potsdam	180	200	Main Street
Sidney	40	100	Doering & St. Mary Ave.
Springfield (Hubert Ave.)	100	150	Hubert & Irwin
Springfield (Neosha Ave.)	20	50	Neosha Avenue
Xenia		50	

Oregon

Portland		N. Borthwick & Killingsworth Court
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Pennsylvania

Clarksville	20	50	Clarksville
Clarksville (Pitt Gas)	40	100	3 miles east

Greensburg (Fairmont)	75	6 miles east
Hollidaysburg (Loop)	70 100	5 miles south
Vestaburg	50	Vestaburg

South Dakota

Bridgewater	30 50	Main Street
Carpenter	40 25	8 miles west
Huron (Dakota Ave.)	25	1329 Dakota Ave. South
Marion	20	1 block off Main St.

Washington

Blaine (Birch Bay)	25	3 miles south
Ferndale	25	3 miles west
Granger	20 75	Main Street
Moses Lake	20 75	810 Evergreen Drive
Oakville	25	Main Street
Roy	40 75	1 block west of Main St.
Wapato	50 75	Wapato Ave. & 6th
Yakima	20 50	9th Ave. & Chestnut
Yakima (Harwood)	40 125	8 miles west

CANADA

Alberta

Acadia Valley	20 75	First street north
Athabasca	50	
Bergen	20 50	2 miles west
Big Valley	25	Second street west
Calgary (Parkdale)	30 100	2610 First Ave. NW.
Castor	30 75	Beaver and Edmonton
Condor	50	Main Street
Cremona	20 50	Main Street
Didsbury	230 200	Churchill Street
Didsbury (Mountain View)	50 75	8 miles east
Eckville (Gimlet)	50	18 miles northwest
Edmonton (First)	40 100	10405 142nd Street
Fleet (Markham)	25	5 miles northwest

Galahad	30	100	Main Street
Hoadley	20	50	2 miles east
James River	20	25	2 miles southwest
Leedale			5 miles north
Montgomery		100	
Olds (May City)	30	50	18 miles northeast
Redwater		25	South side
Sundre (McDougall Flat)		50	3 miles west

British Columbia

Winfield	50	First street west
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Ontario

Aylmer	50	75	Creek and Elm Sts.
Breslau	70	150	Main Street
Colborne	30	25	Highway 2
Collingwood	40	100	Cameron Street
Eau Claire (Gospel Center)	20	60	Main Street
Gormley	100	100	Gormley
Gormley (Bethesda)	25		4 miles northeast
Hamilton	20	50	South Bend Rd. E. & Warren
Hanover	50	100	Proctor Street
Hespeler	70	100	Church Street
Kichener (Bethany)	320	250	Lancaster & Chapel Sts.
Kitchener (Evangel)	60	125	112 Spadina Rd. West
Lion's Head		25	Main Street
Lion's Head (Cape Chin)		25	9 miles north
Listowel	60	125	Highway 86
Markham	60	100	Mount Joy
Markham (Dickson's Hill)	70	75	4 miles north
Mattawa			Mattawa
Mindemoya	30	25	Mindemoya
New Dundee (Bethel)	120	125	New Dundee
Owen Sound (Calvary)	100	100	10th St. & 2nd Ave. W.
Paisley		50	Paisley
Palmerston		25	Cumberland & Raglan Sts.

Palmerston (Wallace)	40	50	6 miles southwest
Petrolia	30	50	Main Street
Plattsville	50	100	Plattsville
Port Elgin	40	50	Gustavus Street
Port Hope (Bethany)	50	100	40 Ward Street
Ravenshoe (Mt. Zion)	20	50	3 miles northwest
Sarnia	20	100	East & Bright Sts.
Singhampton (Mt. Pleasant)		25	5 miles northwest
Singhampton (Shrigley)	20	25	12 miles south
Spring Bay (Britainville)		25	4 miles west
Spring Bay (Salem)		75	1 mile east
Stayner	80	100	Main Street
Stayner (Ebenezer)	20	25	7 miles east
Stayner (Second Line)	40	50	4 miles southwest
St. Catharines (Bethany)	50	100	Church Rd. & Flora
St. Thomas (Zion)	60	75	Woodworth & Redan Sts.
Stouffville	200	175	Main Street
Stouffville (Altona)	70	150	2 miles east
Stratford (Elgin Memorial)	50	175	Charles & Jones Sts.
Toronto (Banfield Memorial)	80	150	Vaughan Rd. & Winnett
Toronto (Grace)	40	100	562 Jones Avenue
Toronto (St. Clair)	20	100	3113 St. Clair E.
Vineland	120	175	Town Line
Wasaga Beach	40	75	River Road East
Zephyr (Scott)	30	50	2 miles north

Saskatchewan

Alaska

Main Street

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II. PERIODICALS

Minutes of the various District and General Conferences. Published in pamphlet form, 1875-1878. Printed in the *Gospel Banner*, 1878-1898. Conference *Journals* have been published by the General Conference and by the various District Conferences since 1899. The author's collection is almost complete.

Gospel Banner, Elkhart, Indiana. Published since 1878. This is the best source for primary material. The author has practically a complete file.

Missionary Banner, Elkhart, Indiana. Published monthly since 1938. U.M.S. and E.R.S. have complete files.

Minutes and *Journals* of the United Missionary Society. The minutes of the organizational meeting in 1921, together with the first constitution and by-laws, were published in booklet form. Typewritten or mimeographed minutes were published, 1922-1939, printed journals since 1940. Both U.M.S. and E.R.S. have files almost complete.

United Missionary Year Book. Published 1946-1952 by E. R. Storms. No Year Books 1953-1957. Since 1958 published by the denomination.

Eastern Gospel Banner. Published by the Pennsylvania Conference, 1917-1924. The author has all years except 1921.

Church Disciplines. First published in 1880. Revisions were published in 1888, 1897, 1905, 1910, 1914, 1920, 1924, 1928, 1937, 1943, 1951, and 1956. The first three—1880, 1888, and 1897—were also published in German. Since 1956 it has been known as the *Constitution and Manual*. E.R.S. has a complete file of the English editions, also a copy of the German edition of 1897.

Year Books, Bulletins, and Calendars of Bethel College, Mountain View Bible College, and Emmanuel Bible College.

Year Book of American Churches.

Mennonite Quarterly Review.

Mennonite Historical Bulletin.

III. PERSONAL INTERVIEWS WITH:

Bacon, Rev. R. G., secretary, Indiana Conference.

Bowman, Rev. H. E., District Superintendent, Ohio.

Bricker, Rev. Milton, for 18 years District Superintendent in Ontario.

Conner, Jesse, charter member of Bethany Church, Kitchener, joining in 1877.

Cressman, C. W., treasurer, United Missionary Society.

Doctorian, Rev. Samuel, evangelist from the Middle East.

Everest, Rev. Q. J., president, United Missionary Society.

Freed, J. R., Publications Director, United Missionary Church.

Geiger, Rev. K. E., General Superintendent.

Good, Rev. C. N., for 50 years (1892-1942) a minister in the Ontario District, born 1869.

Hall, Mrs. James, first mission worker in the denomination (1885).

Huson, Rev. F. G., Ontario pastor.

Lehman, Rev. P. G., Ontario pastor and District Superintendent.

Longenecker, Miss Vianna, pioneer mission worker in Ohio and Indiana, born 1875, died 1957.

Mast, Rev. Floran, Indiana pastor.

Matteson, Rev. H. L., Michigan pastor and District Superintendent.

Moore, Rev. C. C., manager, radio station WCMR, Elkhart.

Moore, Rev. W. H., pioneer pastor and District Superintendent, Indiana and Ohio, born 1874.

Moyer, John Wesley, pioneer member of the Bethel Church, Indiana, born 1870.

Pannabecker, Rev. R. P., Indiana District Superintendent.

Purdy, Rev. W. J., pastor in the Canadian Northwest and Ontario Districts.

Reilly, Rev. R. S., foreign secretary, United Missionary Society.

Schryer, Miss Edith, for many years a mission worker in Indiana and Ohio, born 1895.

Shantz, Rev. W. M., Ontario District Superintendent.

Sherk, Rev. I. W., for 31 years Field Superintendent in Nigeria, died 1955.

Snyder, Rev. V. K., only professor to teach in all three United Missionary colleges.

Taylor, Rev. D. M., president, Mountain View Bible College.

Traub, Rev. H. A., District Superintendent, Canadian Northwest.

Tuckey, Rev. J. E., pastor and District Superintendent in Michigan.

Wark, L. L., principal, Emmanuel Bible College.

Werner, Miss Margaretha, pioneer mission worker in Ohio, born 1876.

IV. CORRESPONDENCE WITH:

Bell, Rev. C. E.

Berry, Rev. C. A.

Blosser, Rev. J. H.

Bolender, Rev. G. J.

Brenneman, Rev. W. H.

Brown, John

Brunner, Rev. C. H.

Burgess, Rev. M. J.

Burgess, Rev. M. K.

Carmichael, Rev. M. J.

Detwiler, Rev. John

Ditmer, Rev. R. P.

Eby, Rev. D. C.

Eby, Miss Gladys

Finlay, Mrs. M. A.

Freed, Mrs. Edgar

Frey, Rev. A.

Geiger, Rev. W. R.

Good, Rev. Wayne

Goodman, Dr. W. I.

Goudie, Rev. Samuel

Goshen College Library

- Gray, Rev. D. E.
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Metzger, Rev. H. M.
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Spitler, Jesse
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Traub, Rev. O. L.
Wagley, Rev. P. E.
Wakefield, Harry
Wilder, Rev. E. W.
Williams, Rev. L. B.
Wood, Rev. I. L.
Wood, Rev. J. S.
Young, Miss Ethyl
Young, Mrs. Ruth M.

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